

Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



NUMBER 142

SUMMER 1988

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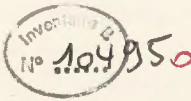
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Cover Illustration:
The Abydos Temple of Seti I, "The House of Millions of years of King Menmare, joyful in the heart of Abydos," Dynasty XIX.
From the ARCE photo library

NAGUIB MAHFOUZ

The Nobel Prize Laureate in Literature, 1988



MONA MIKHAIL



Editorial Note: The writings of Naguib Mahfouz, the Egyptian writer who won the 1988 Nobel Prize in Literature, has been the long-time focus of Mona Mikhail's interest and study, and shortly after the prize was announced, we asked Dr. Mikhail to give us some insight into the author's life and work. Dr. Mikhail, Professor of Arabic Literature at New York University, a former ARCE Fellow, and currently on the ARCE Board of Governors, has kindly provided us with a synopsis of an entry which has appeared in the *Encyclopedia of World Biography*. We also include an analysis by Dr. Mikhail of one of Mahfouz' novellas which will soon appear in a volume entitled *Studies in the Short Fiction of Mahfouz*, to be published by the General Egyptian Book Organization in 1989.

Biography

Najib Mahfuz (Naguib Mahfouz) was born in the densely populated quarter Hayy al-Jamaliyya in Cairo, Egypt, on 12 December 1911 to a middle class merchant family. During his high school years he began to read the Arabic classics as well as those Western ones he could find

in translation. He majored in philosophy at Cairo University, and after graduating in 1934 he worked his way up the bureaucratic ladder of the civil service. Upon his retirement as the Director of the Cinema Organization, he worked as a consultant to several government cultural organizations. He is a frequent contributor to the daily newspaper *Al-Ahram*, where most of his writings appear in serial form before being published in book form. Mahfuz is married and the father of two daughters.

Mahfuz is an avowed disciple of the pioneers of the literary Renaissance of the early twentieth century, such as al-Aqqad, Salama Musa, and Taha Husayn. Unlike his mentors and many of his peers, Mahfuz never studied abroad and indeed has only twice traveled outside of Egypt -- to Yemen and Yugoslavia -- a fact he now regrets.

His knowledge of the West and Western literary forms came primarily from his profuse readings. Mahfuz, who is sometimes referred to as the "Balzac of the Arabs," was an ardent admirer of the Russian classics. He often quoted Tolstoy, Turgenev, Chekhov and Dostoevsky in

interviews as the examples he would like to emulate.

Mahfuz's early writings had been categorized traditionally as historical, in that he dealt with subjects inspired by Ancient Egyptian history. In an interview with the literary magazine *Al-Hawadess*, Mahfuz corrected this notion by saying that only one of the early three works -- *Kifah Tiba* (The Struggle for Thebes, 1944) -- was strictly an historical novel. The other two -- '*Abath al-Aqdar* (The Meanderings of Fate, 1983) and *Radobis* (1943) -- were fictional stories inspired mostly by folk epics.

A new phase of realistic writings began with a series of novels that delved into more contemporary subject matter and characters. *Al-Qahira al-Jadida* ushered in the genre of novels that more specifically came to be associated with the author. Most of the novels after these bear names of the old-time quarters of Cairo, names that resonate with a continuous history of over a thousand years. *Khan al-Khalili* (1946), *Zuqaq al-Midaq* (1947), and his trilogy, *Al-Thulathiyya* (comprising *Bayn al-Qasrayn*, *Qasr el-Shauq*, *Al-Sukkariyya*) recall thoroughfares of the great city. He has rightly been dubbed the chronicler of Cairo.

This epoch-making trilogy, considered his masterpiece and written between 1946 and 1952, traces the radical changes undergone by a Cairene bourgeois family dominated by the declining figure of its tyrannical patriarch, Ahmad Abd al-Jawad. The trilogy resurrects Cairo between 1917 and 1944, a crucial period in the history of Egypt which witnessed the rise of Arab nationalism that was closely watched by the British occupiers. It was a period in the transformation of a society passing brutally from a phase of innocence to disconcerting modernism. We readers are privileged spectators, observing at close quarters the after-hours debauchery of Ahmad Abd al-Jawad. This character, the patriarch of the family, is conscious of his superiority, of his role as custodian of stringent societal norms and its all-too-prevalent double standard. He is a rich merchant who frequents cafes and houses of ill-repute, peopled with dancers and singers. But he is also an oppressive father who terrorizes his children and who could very well be a twin brother of Balzac's Pere Goriot.

In these works, we become acquainted with the idealistic Egyptian students, ready to join demonstrations against the British occupier and ready to rebel against an oppressive regime. We follow the submissive wife, who waits hand and foot on her husband; the daughters who are overfed in hope of finding a husband; the plump widow of insatiable sensuality, coveted by all the young males in the quarter; the young virgin married off against her will, repudiated and then hidden away like an embarrassing mistake.

In this trilogy, Mahfuz painstakingly follows the changes taking place in Egyptian society and identity through the lives of the members of this extended family. The cultural and ideological turmoil that Egypt experienced after the turn of the century came to a head by the end of World War II. It is masterfully handled by Mahfuz through his characters, who range in their ideologies from

the extreme rightist fundamentalists of the Muslim Brothers to the extreme leftist fighters of British colonialism who sought independence and a free Egypt. The trilogy was considered a distinctive contribution to world literature in that it was not an imitation of a Western model but a unique contribution to Egyptian genius. The trilogy was awarded Egypt's highest literary honor in 1957.

Al-Sarab (The Mirage, 1948) is generally looked upon as a turning point in Mahfuz's development. Here he probes into psychological considerations for the understanding of his characters' behavior. *Bidaya wa Nihaya* (The Beginning and the End, 1949) also belongs to this phase.

In an area of the world where literacy is still not widespread, radio, cinema, and television play a crucial role in the education and entertainment of the people. Many of the writings of Mahfuz have been successfully adapted to the screen and stage. This contributed to his becoming widely known and admired throughout the Arab world. Mahfuz also wrote many scripts for works of other writers, which may perhaps explain the mastery of cinematic techniques that is manifest in his own writings.

Awlad Haritna (Sons of Our Alley, 1967) augured an era of neo-realism in which he questioned and probed ideas and philosophies of the relationship between man and God, good and evil, and life and death. These existential issues are even more apparent in his short stories, which have been collected in several anthologies. His preoccupation with Sufi (Islamic mysticism) considerations and the apparent discrepancies of *ilm* (knowledge) and *iman* (faith) are poignantly handled throughout his later writings, and specifically in his voluminous epic tale *Al-Harafish*. Mahfuz's later writings, such as *Alf Layla wa Layla* (A Thousand and One Nights, 1982), are modeled on its prototype. *Al-Ai'ish fi al-Hakika* (He Who Lives in Truth, 1985) was considered by him to be more historical non-fiction, than non-fiction writing.

Perhaps more than any other Arab writer, Najib Mahfuz has been the subject of scholarly study in the West. In the 1970s and 1980s several masters theses and doctoral dissertations were partially or wholly dedicated to the study of the short stories and novels, characters, and techniques of this writer. Several books have been written by scholars, and numerous translations have been published in almost all of the European as well as Asian languages.

Further Reading

The works of Najib Mahfuz have been widely translated into English and other Western languages. His novel *Midaq Alley*, translated in 1975 by Trevor LeGassick and published in London and the U.S. in paperback, is an accessible work that introduces the student to his inimitable style.

Miramar, translated by Fatma Moussa, and *Mirrors*, translated by Roger Allen and published by Bibliotheca Islamica (1977), provide a representative selection of his works. Two parts of his trilogy, *Bayn al-Qasrayn* and *Qasr*

al-Shauq, were translated and are to be published by the American University in Cairo Press. Very recently Doubleday announced that it had acquired English-language rights outside Egypt to the writings of Mahfuz, and two parts of the *Trilogy* will be published in the United States next spring. *Sons of Gebelawi*, a voluminous novel translated by Philip Stewart (1981) and published by Heinemann, is a fascinating voyage into the world of Mahfuz.

A long short story in the collection entitled *Hikaya bila Bidaya wala Nihaya*, deals with a study of a fundamental aspect of love, namely doubt. *Harat al-'Ushshaq* (Lover's Lane) is the enactment of a philosophical treatise on doubt. It is, however, robed in a love story, such as those we read and hear of in our daily lives. The characters in the story are a middle class government clerk, his attractive wife, and a series of local characters and stereotypes. The story is divided into seven sections, each section narrating an episode which flows from the preceding section. We soon discover an underlying, repeating pattern whose culminating impact is achieved at the story's end. Mahfuz's extensive use of dialogue to advance the story is effective in *Harat al-'Ushshaq*, and gives it Socratic overtones.

The story opens on a scene of conjugal felicity. Husband and wife are congratulating themselves on the happiness they have enjoyed for the past five years. They still distinctly recall their courtship and the first years of their blissful union:

He sighed, then a glimmer appeared in his dreamy look and said: Those days, I was just a clerk in the archives...poor, hard-working, a husband passionately in love, even children we had to decide to relegate to later times, no time for thinking, no time to look, work, work, work...no thoughts, no worries, a limitless faith in everything, in you, in myself, in God, endless confidence in you, in myself, in God; everything was constant, solidly built.

Such was the state of things at the beginning. The emphasis is on this pervading sense of security, and the comforting belief that all is well with the world. It is, in short, an ordered universe where everything is in its proper place and in its right perspective, with no need for worry or doubt. However, this state of affairs is impermanent. Soon enough the husband hints at certain things he had been noticing about their neighbors in the alley. The neighbors gossip continuously and no one seems to escape their eye. He tells his wife of his growing indignation with the rumors he has heard, and the first part of the story ends with a heated discussion between the couple, after which he pronounces his declaration of divorce.

The second scene recapitulates the first, but now the once happy husband is alone and very sad. The imam, Shaykh Marwan, visits him and offers him comfort. He then intervenes in favor of the divorced wife, protesting her innocence. Using such convincing arguments as the following, he succeeds in convincing the doubting husband of his wife's integrity:

I know not where to begin, shall I tell you that the men of God have perceptions of the heart that by far supercede the proofs of logic? But I fear that your faith in the force you imagine is not so. Many like to believe that they have faith, then you see them fall apart in the face of their first trial. The true believer, O 'Abd Allah, moves mountains, overcomes death, shakes life itself... (p. 113)

Through this and similar religious and philosophical arguments, Shaykh Marwan restores peace to the husband, 'Abd Allah's, tortured mind. 'Abd Allah thanks the shaykh at the close of part two:

God bless you Shaykh Marwan, you have saved me from darkness, and opened the doors of happiness and guidance. (p. 118)

It is significant to note that all seven parts of the story open on the same setting, like scenes of a play. The same living room that contains their initial happiness also contains their trials. The wife always appears in a house coat and combing her hair, indicative of the relaxed mood of the household. During the couple's conversations we learn that the husband has grown very critical of the imam, even refusing to attend the imam's sessions of Qur'an:

I do not deny that I was fascinated by him, but he proceeded to unveil his true self. I have resisted boredom for months, waited in vain for him to say something new, but there was nothing different. A man who does his duty without putting any soul in it calls out his merchandise like a potato vendor (p.120).

Explaining when he discovered this change in himself, he says (p. 120), "...a short while ago, but it is not easy to change and deny what we are used to believe in."

With such expressions of dissatisfaction, one cannot help but notice the philosophical processes at play. On one level, the story is simply that of a marriage in danger of collapse. On a deeper level, the author investigates fundamental issues of faith, appearances, and reality. Once 'Abd Allah had greatly respected the imam, even naming his son after him. Now, in the story's third part, 'Abd Allah doubts the imam's motives and actions, going so far as to accuse his wife of an illicit encounter with Shaykh Marwan on their stairway. His outraged wife denies his latest allegation, and now for the second time, she is a divorced woman and leaves her husband.

In the fourth part of the story, 'Abd Allah listens to the logic of 'Antar, the respected grade-school teacher. 'Antar intercedes in favor of Shaykh Marwan whom 'Abd Allah had shamelessly thrown from his house. The schoolteacher reveals to 'Abd Allah a disturbing confidence concerning the imam which erases the doubts of the beguiled husband. It seems the shaykh had been undergoing treatment to cure him of sexual impotence, a condition that had befallen him a year previously. Thereafter, in part five of the story, we witness Haniyya, the wife, lovingly cajoling their new baby, whom they named 'Antar, after the schoolteacher.

The ensuing section of the story raises some disturbing facts about the once trusted friends of 'Abd Allah.

Shaykh al-Hara, shunned by all and accused of being an informer to the authorities, interrogates 'Abd Allah on the nature of his relationship to the imam and the schoolteacher. When 'Abd Allah is asked what topics he discussed with these men in their meetings, 'Abd Allah explains (p. 138), "Indeed they are serious subjects, like liberty and the daily bread, good and evil; will immortality involve the soul only or both soul and body? Do spirits exist in effect or merely symbolically?"

Shaykh al-Hara proceeds in his investigation trying to corroborate some information he had gathered concerning the imam and the schoolteacher, and just before leaving announces to 'Abd Allah that the two have been arrested.

This unexpected turn of events greatly disturbs 'Abd Allah and his wife as well. Once more 'Abd Allah's faith has been shaken, once more he loses his bearings. He is left alone in his dilemma as Shaykh al-Hara refuses to supply him with any evidence of the guilt of his once trusted friends. 'Abd Allah is again in doubt and left tormented by conflicting impulses.

The whole *hara* (alley) reacts in shock to the news; the inhabitants feel that they too have been cheated. Their heated arguments do not resolve the issue and they reach no consensus as to whether the informer, Shaykh al-Hara, was solely to blame for this treachery, or whether the two accused deserved their fate.

It is precisely this uncertainty that eats away at 'Abd Allah. The incident provokes in 'Abd Allah a flood of suppressed doubt and emotion. Sensing his mood, Haniyya turns to her husband pleadingly:

H: Here we are, gradually returning to hell...

A: The important thing is that my life be built on a clear truth.

H: What's more important than all this is to appeal to wisdom during crises, and to always remember that you are a father.

'Abd Allah answered with bitter irony:

A: Indeed, I am the father of Marwan and 'Antar...

H: And it is a truth more potent than anything else...
And he said, perturbed:

A: No, there exists a higher truth, which should not be undermined and I want to face it as it really is, even if it throws me in a circle of fire.

H: I fear that our quest will lead us at the end to burning fire (p. 149).

Corroding doubts assail 'Abd Allah who is aware of the inherent contradictions of his life. He is "the father of Marwan and 'Antar," namesakes of two highly respected men, both of whom today stand accused. Could they have both had affairs with his wife, fooling him all along?

Beneath all this commotion, Mahfuz is clearly saying more than meets the eye. 'Abd Allah (Slave of God) is man, facing and confronting truth. Will he ever reach the bottom of this enigma? Will man be able to resolve the contradictions and conflicts inside and outside himself?

As a final resort, 'Abd Allah turns to Shaykh al-Hara seeking clarification of the meaning and implications of the arrests. But the man who has the answer offers no

relief. He is implacable, refusing to release any information that might be interpreted one way or another. He merely fulfills the function of a collector of data, which, one hopes, will eventually lead to the truth. The author thus depicts Shaykh al-Hara as the teacher with all the answers, but one who compels the student to reach them on his own. 'Abd Allah on the other hand wants the truth now:

A: Then how can one know the truth?

S: I know not what to say, but it is not enough to depend on others, you must exploit your personal talents and past experience...

'Abd Allah sighed deeply and said:

A: The truth is, I used to find ready answers from these men, answers that were decisive and comforting whenever I needed them.
(p. 156)

Undaunted, 'Abd Allah persists in wanting to know whether the two men are completely guilty, all the more to discover the possible guilt of his wife. Shaykh al-Hara refuses to commit himself, and informs 'Abd Allah that the chances are fifty-fifty that the men are guilty. 'Abd Allah thereupon resolves on a different course:

A: If my wife be guilty in the percentage of fifty percent she is at the same time innocent in the percentage of fifty percent.

S: And so?

A: And because I love her more than life itself, and because I cannot do without her lest I go mad, or commit suicide, I will therefore admit the possibility of innocence... (p. 159)

And so ends 'Abd Allah's story. It is a compromise reached after long deliberation, trial and faltering. As he says at the story's end (p. 199), he expects to be happy, but estimates the possibility of his happiness to be no more than fifty percent.

Mahfuz thus succeeds in subtly camouflaging his philosophical treatment of the question of truth in the guise of a simple love story. One may speculate on the symbolic significance of the characters, and how the author infuses life and credibility in them. Haniyya (Happiness), the beautiful wife who is at the center of the conflict represents happiness itself. Without her, 'Abd Allah finds life intolerable; madness or death are the only alternatives. Yet Haniyya is inscrutable and evanescent; she appears and disappears almost at will. Once he starts doubting her, life is never again the same for 'Abd Allah. Mahfuz seems to reiterate, "Where ignorance is bliss, 'tis folly to be wise."

'Abd Allah seeks with all his might to recapture his old happiness, when he lived in an ordered universe, and neither questions nor doubts disturbed him. That was a time of innocence, before the fall. Henceforth, his lot is to live with knowledge that fills him with doubts and never again will he regain his "paradise lost."

Shaykh al-Hara, traditionally and proverbially the one who "knows absolutely everything about everybody," is appropriately chosen by Mahfuz as the informer. He

informs not in the pejorative sense, although on the surface of the story he is considered just such an agent provocateur. On a deeper level, however, he leads 'Abd Allah, informing him of a path to some form of happiness.

The all-knowing Shaykh al-Hara refuses to hand out ready answers to 'Abd Allah; rather, he wants him to face the hard facts of life and find his own solutions. He is in

effect telling him not to seek answers outside of himself. No one will provide him with comforting words that will prove true or reliable. 'Abd Allah is therefore forced to come to grips with the reality of his existential being.

1. Mahfuz, "Harat al-'Ushshaq," in *Hikaya bila Bidaya wala Nihaya*, p. 102

UNDERSTANDING THE MORTUARY REMAINS AT ABYDOS

Northern Cemetery Project: Preliminary Research Report

JANET RICHARDS

During the period January through June 1988, I held an American Research Center in Egypt/USIA fellowship. The bulk of that time was spent at Abydos in Upper Egypt, conducting field work for my dissertation. A brief period in the middle (roughly March 23-April 8) was spent in Luxor planning strategy for the second half of the project; at the end of my fellowship tenure I resided in Cairo, finishing up expedition business and preparing my report for the Egyptian Antiquities Organization. This project was also funded by the National Science Foundation and the Department of Anthropology at the University of Pennsylvania, and in part by the National Geographic Society, The University Museum, Yale University, and private donors.

I must acknowledge my gratitude to the Egyptian Antiquities Organization first under the leadership of Dr. Ahmed Kadry (who retired from the chairmanship in February 1988) and subsequently of Dr. Ahmed Issawi, who was appointed in April 1988. I must also thank Mr. Muttawa Balbush, Director of Southern Egyptian Monuments; Mr. Yahya el-Sabry el-Masry, Chief Inspector of Sohag Governorate; and Mr. Ahmad el-Khatib, Chief Inspector of Balliana and Abydos. Pennsylvania-Yale was also fortunate in having two excellent inspectors assigned to the expedition: for the first two weeks, Miss Aziza el-Sayed Hasan, Inspector of Abydos, carried out this responsibility; she was succeeded on February 5 by Mr. Hisham Ahmed Fahid, Inspector of Balliana, who remained the inspector for the remainder of the season. Their hard work, courtesy and assistance contributed substantially to the success of the season.

My dissertation research was carried out as part of the Pennsylvania-Yale Expedition to Abydos, under the co-direction of Dr. David B. O'Connor and Dr. William K. Simpson. To them I owe thanks, as well as to the staff of

the ARCE Cairo headquarters, who provided invaluable assistance with the practical arrangements of all phases of the work, and Dr. David P. Silverman, who handled business for us from the USA side. The Pennsylvania-Yale house and equipment at Abydos were made available for my use. The ARCE fellowship supported me on site and enabled me to pay a good percentage of the wages for local workers, as well as for daily and long-range transportation. In addition, the field house and equipment at the house were available to me.

The topic of my research is "Mortuary Variability and Social Differentiation in Middle Kingdom Egypt." This field season was designed to provide one of the sources of data for evaluating that issue. The Middle Kingdom is a period of special interest in Egyptian history, one reason being that social changes appear to have been taking place at that time. Specifically, some scholars have proposed the rise of a "middle class" during that period; until now, however, no archaeological investigation of the question has taken place. I wished to investigate whether or not there existed sufficient differentiation in the form and distribution of mortuary remains in the Middle Kingdom to adequately discuss distinct socioeconomic groups; and whether or not this differentiation matched in any way the diversity displayed in the stelae from the cenotaph zone at Abydos (an area in which votive chapels were set up).

My goals for the season were as follows:

- 1) To provide, for the first time in the history of excavation at Abydos, a comprehensive and accurate site map of the Northern Cemetery area, with topographic and architectural detail. This was a goal shared and supported by the Pennsylvania-Yale Expedition.
- 2) To understand the distribution or chronological development of the mortuary remains in the cemetery by a

surface survey and study of the ceramic evidence.

3) To determine, based on the topographic/architectural map, a survey of the literature, and a visual inspection of the cemetery, if there still exist relatively unexploited areas at Abydos.

4) To investigate the variability in mortuary practice during the Middle Kingdom at Abydos by selective excavation.

The season was divided into two phases. The first was devoted to surface survey and collection, and the second to selective and intensive excavation.

In the first phase (January-March 1988), a map of the entire Pennsylvania-Yale concession area was developed, using a Kern electronic transit and distamat in the field, and a Compaq computer with plotter, digitizer and printer at the expedition house. The transit equipment was rented from the American Research Center in Egypt, and the computer equipment was the personal property of Roderick Brown, the project surveyor.

Over the course of seven weeks, a contour map at half meter intervals was developed for the area including the Northern Cemetery and Kom el-Sultan at Abydos. In addition, all visible architectural remains within the relevant portion of the Northern Cemetery were mapped. This made possible a comparison of the architectural distribution with sketch maps prepared by earlier excavators. As a result, it is now possible to spatially pinpoint the areas of three excavations from earlier in this century.

Simultaneously, a grid of ten meter intervals, oriented to true north, was laid out over the entire cemetery to facilitate the surface collection component of the study. A target area of interest was selected, based on prior evaluation of the literature and the topography. This designated area was selected as the most likely location of Middle Kingdom remains. A 17% random sample of 10 x 20 meter units was then generated by the computer, and two crew members began a systematic surface collection of these units.

Within each 10 x 20 meter area, all diagnostic and body sherds four centimeters in length or larger, and all bone, wood and objects were collected. Objects such as faience beads, fragmentary inscriptions, etc. were tagged and taken back to the workroom at the house. Ceramic and bone organics were analyzed on site; only diagnostic sherds were bagged and kept. The ceramic was analyzed in terms of chronological allocations and assigned to periods of Egyptian history. The totals were then hand plotted on a distribution map. Diagnostic sherds were drawn and organized into a corpus of forms for use in this phase and the next. All objects were drawn and photographed. The objects found during the surface survey included several fragments of Middle Kingdom offering tables and stelae, some ushabti fragments, and numerous faience beads. The work during this phase of the project was carried out by myself and Lisa Wayne.

The information gathered during the first phase -- the topographic map, the architectural map, and the sherd distribution contour map -- combined with a review of the

existing literature on Abydos, enabled the targeting of areas that combined low topographic disturbance, low architectural visibility (and thus lower possible disturbance factor) and high incidence of Middle Kingdom ceramic. These were believed to be the most potentially fruitful areas for excavation.

The excavation phase of the project was carried out by myself and five crew members -- Lisa Wayne, Brenda Baker, Elizabeth Hamilton, Stephen Harvey and Jacqueline Crowley -- three of whom have had extensive physical anthropological training. Excavation squares of 10 x 10 meters were laid out, and excavation was conducted in stratigraphic as opposed to arbitrary levels. For each unit level, all pottery, bone, wood, organics and objects were kept and bagged separately. The actual digging was carried out by local workers under the close supervision of Pennsylvania-Yale crew members.

A total of ten excavation areas throughout the cemetery were opened, totalling an area of 1900 square meters. Work was begun in five areas concentrating on the southern portion of the cemetery. In the first two areas, the deceptive nature of the topography in the southern portion of the cemetery was illustrated. These two areas had been chosen because of the seemingly level nature of the terrain; yet in both it proved necessary to remove up to two meters of backfill before reaching cultural remains. These areas also discounted a tentative hypothesis that no burials were made close to Shunat ez-Zebib, a large Early Dynastic funerary enclosure, until the Third Intermediate Period. On the contrary, in both areas cultural remains from periods between the Early Dynastic and the Third Intermediate Period were exposed.

In the first of these two areas, three roughly parallel tomb shafts were excavated. In form they were rectangular, with mudbrick walls built up from the top of each shaft to form a box-like superstructure. This superstructure was plastered on its interior and exterior surfaces. Plastered mudbrick continued inside the shaft to a depth of four courses beneath the desert surface; below this the shafts were cut through gebel (desert surface) without a lining. The northernmost of the shafts does not appear to have been completed in antiquity; excavation of the other two shafts had to be abandoned because of collapse. However, the ceramic and objects (faience ball beads, painted coffin fragments) found in the fill of these shafts were predominantly Middle Kingdom in nature. Between and around these two shafts were simple rectangular coffin burials, placed directly into sand and desert surface. No associated grave goods were found, although again the associated ceramic and the coffin type suggest a Middle Kingdom date.

The second area opened produced very few architectural remains. The corner of a shallow mudbrick structure was found, with a large jar of the type commonly associated with ritual ibis burials of the Third Intermediate Period. Surprisingly, the jar did not contain ibis remains; instead it was filled with an ashy organic substance, a mud model of the frog goddess Hekat, 3 small pots, and three

molded mud pellets which seemed to contain the skeletons of small rodents. The ceramic confirmed a date of Third Intermediate Period or later for these levels. The Middle Kingdom level was not reached in this area.

The third area opened contained a line of traditional tomb shafts of the Middle Kingdom which had been modified and reused in the Roman period. In that period they were floored with mud at the level of the top of the shafts, and brick vaults were built over them. A total of eleven Roman mummies were excavated from the vaulted chambers, associated with at least two rough limestone coffins.

A fragment of one of these bore the black painted name of a Lady Hwt-Hr. Most of the ceramic found in these chambers appeared to be of Roman date, as did the bulk of the painted plaster found in association with the mummies. Excavation in the shafts below the mud plaster floor confirmed that they were originally of Middle Kingdom date, as the ceramic in the shaft fill was classic for that period. Unfortunately the shaft walls began to collapse, and we were unable to complete the excavation of these shafts.

The fourth area excavated, at the southern edge of the cemetery, was very complex, including two mastabas, seven shafts, a chapel and courtyard, and several coffin burials in and around these features. Initial use of the area occurred in the Middle Kingdom, evidenced by shafts and mastabas of the type associated with this period. Further use occurred in the Second Intermediate and New Kingdom periods. A pit burial was excavated, containing a tightly contracted bundle of bones, evidently bound by braided human hair; the physical anthropological evidence seems to indicate the presence of at least five individuals. Grave goods found with the burial included a calcite cosmetic vessel; amethyst and carnelian ball beads; faience ring beads; a Nile silt ware drop-shaped jar which is thought to be of New Kingdom date; an ivory tag or furniture inlay, and a glass bead. The combination of elements in this burial suggests a compromise date of Second Intermediate Period.

There were several coffin burials in the area between the shafts, none of which contained grave goods. Most were badly disturbed, containing in some cases only parts of individuals, or no individuals at all. From the ceramic found in the deposit surrounding these coffins, a Middle Kingdom date was assigned to the burials.

All of the shafts in the area were attempted, but abandoned due either to collapse or evidence of prior excavation. They were initially used in the Middle Kingdom, and all but two (which were adjacent to a solid mudbrick mastaba or offering building) were modified for use in a later period by the construction of a rectangular brick superstructure on top of the shaft. Judging by the associated ceramic, this probably occurred in the Third Intermediate Period.

The fifth area yielded a total of four grave shafts and thirty coffin or pit burials. Excavation was completed in two of the shafts, both of which had been bricked and plastered to a depth of four meters, then cut through gebel

surface for an additional meter. The fill in the shafts contained New Kingdom ceramic and objects, but the shaft chambers contained Middle Kingdom ceramic and objects, confirming that the shafts were originally of Middle Kingdom date.

The coffin burials included several juvenile individuals. These burials were the ones of the coffin type which included grave goods. In most cases these included a Horus amulet near the left shoulder, and various other faience amulets scattered about the body. None of these coffin burials appeared to be consistent in orientation, as distinct from the tomb shafts at this site, which were all oriented river north-south.

Work in the remaining five areas produced a total of fourteen additional Middle Kingdom tomb shafts, of which the excavation of nine was attempted. In one of these areas, all three shafts excavated yielded evidence of prior excavation, and were therefore abandoned (this was encouraged by the rapid collapse of the shaft walls). Around these shafts, again in no particular orientation, were several badly disturbed pit and coffin burials, to most of which a tentative Middle Kingdom date could be assigned.

One of the other areas contained two shafts and a row of three small mudbrick chapels adjacent to them. Of these chapels, one contained an incised offering stela dedicated to one "Ddw, born of Rn.s.ankh", bearing an incised offering formula invoking the gods Osiris, Geb and Wepwawet. The incised hieroglyphs were painted black, and the prenomen of the Middle Kingdom pharaoh Senwosret I appears at the top of the stela.

The one shaft excavated in this area was bricked only to a depth of four courses, and was then cut through bare gebel to a further depth of three meters. A fine disc bead necklace of blue and black faience was excavated from the shaft fill. The chamber, on the northern side of the shaft, was badly disturbed. It yielded another mass of faience disc beads, and the skeletal remains of two individuals.

The last area to be excavated contained a row of nine shafts, all of Middle Kingdom date. A mass of typical Middle Kingdom offering pottery was discovered over and in the fill of the four shafts which were attempted. Each was faced with only two courses of brick at the top of the interior of the shaft, and then cut straight into very compact gebel. The first shaft was dug only to a depth of one meter and contained a coffin burial at its bottom. Two of the shafts attempted were unfinished. The fourth was excavated to a depth of three meters and contained six basket loads of crude Middle Kingdom offering vessels. Its chamber was very neatly cut into the northern side of the shaft.

The work funded by ARCE allowed me to successfully meet the goals outlined above:

1) Several accurate maps at a variety of scales were produced, using the computer.

2) The survey and excavations in the northern cemetery enabled me to develop a tentative outline of the chronology of the site. It seems confirmed now that after

the Early Dynastic period, no burials were made in this area until the late First Intermediate Period or Early Middle Kingdom. This is strongly supported by the complete lack of Old Kingdom ceramic in the area. In the Middle Kingdom, in this area of the cemetery at least, development seems to have occurred from north to south; the New Kingdom, Third Intermediate and Greco-Roman remains were distributed throughout the cemetery, re-using and modifying Middle Kingdom tomb shafts.

3) Judging by the results of our excavations this season, it seems clear that the site of Abydos has not yet been

THE CLASSICAL ARABIC RHETORICAL TRADITION

WILLIAM SMYTH

Editorial Note: Dr. William Smyth, an ARCE Fellow during 1987-89, received his doctorate from New York University. Below is the final report he has submitted for his fellowship.

The National Endowment for the Humanities through the American Research Center in Egypt supported my research on the classical Arabic rhetorical tradition during the academic year 1987-88. Specifically, this research has concerned the tradition of commentaries on Muhammad al-Sakkaki's (thirteenth century) *Miftah al-Ulum*, a manual of Arabic usage that became the standard textbook for the Late Middle Ages. My sources have been the manuscript collections now housed in the Egyptian Book Organization's building (Hay'at al-Kitab al-Misriyya), better known as Dar al-Kutub. In this report I will outline the importance of this material, consider the work that has been done up until now, and describe the contribution that my project makes to our knowledge of the topic.

The Islamic tradition -- in which I include all works produced in the medieval Islamic context, regardless of subject and whether or not the authors themselves were Muslims -- had a great interest in rhetoric. What distinguishes the medieval Muslim's interest from that of the medieval Latin or Greek Christian was the doctrine of *i'jaz al-Qur'an* (literally, the inimitability of the Koran) which specified in part that even the Arabic style of the sacred text was miraculous and so beyond the ability of any human. Accordingly, establishing proofs for the beauty of Koranic style -- and the definition of eloquence in general -- became topics of debate in the medieval Islamic universities. In the eleventh century 'Abd al-Qahir al-Jurjani made his contribution to this discussion with *Dala'il al-I'jaz* (The Proofs for Koranic Inimitability) and *Asrar al-Balaghah* (The Secrets of Eloquence). Although al-Jurjani's ideas were very highly regarded, his works were considered to be poorly organized, and so two later authors,

exhausted, indeed quite the contrary.

4) The Middle Kingdom remains found show considerable variability in mortuary practice, including two to three different kinds and sizes of shafts, various coffin burials, either in pits or in sand, and pit burials without coffins. A closer evaluation of these, together with the evaluation of the health status of the more than sixty individuals examined, should provide some basis for dividing the populations into tentative socioeconomic groups. This differentiation can then be compared to the diversity displayed in the cenotaph zone.

the famous Fakhr al-Din al-Razi (twelfth century) and the somewhat less famous al-Sakkaki, wrote pandects to make al-Jurjani's work more accessible to the student.

There are no commentaries on al-Razi's *Nihayat al-Ijaz fi Dirayat al-I'jaz* (The Height of Concision in Understanding Koranic Inimitability), but al-Sakkaki's *Miftah* became the basis for a tradition of commentary that stretches from the thirteenth century to the twentieth and includes over 300 works written in every part of the Islamic world. Inasmuch as these commentaries included Turkish and Persian works as well, it is not an exaggeration to say that the *Miftah* taught the Islamic world the fine points of literary style for six centuries.

Late medieval commentaries are not a popular topic for investigation. This sort of literature suffers from various sins. First of all, it was written after the so-called classical Islamic period, which scholars like to close anywhere from 1000 -- with the death of the Syrian poet al-Ma'arri -- to 1250 -- with the fall of Baghdad to the Mongols. Secondly, commentary itself is considered a sort of "passive" form that may elucidate the main text but does not add anything to it. Finally -- and this is closely related to the two preceding points -- most of this literature has not been published and is not readily available to whomever might be interested in it.

It is not surprising that most descriptions of this literature are the appropriate sections in bibliographical works. The first of these is Haji Khalifa's (fifteenth century) medieval catalogue, *Kashf as-Zunun* (Istanbul, 1941), in the sections on *al-Miftah*, and the more important commentaries (i.e. the abridgement by al-Qazwini, *Talkhis al-Miftah*, and the same author's commentary on his own work, *al-Idah*). The other three are by German orientalists, namely W. Ahlwardt's *Verzeichnis der arabischen Handschriften der Kniglichen Bibliothek zu Berlin* (Berlin, 1887 ff.) in the section on rhetoric, K. Brockelmann's *Geschichte der arabischen Literatur* (Leiden, 1943) in the

section on al-Sakkaki, and R. Sellheim's *Arabische Handschriften: Materialien zur arabischen Literaturgeschichte* (Teil 1, vol. XVII, A, 1 or *Verzeichnis der orientalischen Handschriften in Deutschland*, Wiesbaden, 1976) in the section on rhetoric. In addition to these bibliographic studies there is a monograph (*al-Qazwini wa Shuruh al-Talkhis*) devoted to this topic by the Iraqi scholar Ahmad Matlub that focuses on the commentaries on al-Qazwini's *Talkhis* which form the main part of this tradition.

The bibliographic studies and Ahmad Matlub's book approach the commentary tradition on al-Sakkaki from two very different perspectives. The two manuscript catalogues aim to show simply what exists in the way of material, written evidence. This is not so "one dimensional" as it may seem. The two descriptions of the German collections (Ahlwardt and Sellheim) give dates and some biographical information on the authors; they also supplement their description of the German collections with references to material in other libraries. Brockelmann attempts to provide a truly comprehensive catalogue, which gives a very important description of distribution of manuscripts. This gives us some idea of what texts were popular (i.e. were copied often) in addition to where and when they were popular. All this information is essential if we are to understand the context in which this material was studied. Matlub's book takes an almost opposite approach. The author is concerned with the commentaries that tradition considered to be the best. For instance, he makes the clearly evaluative decision to base his work on commentaries on al-Qazwini's *Talkhis* -- a work that he claims time and time again to be more faithful to the spirit of al-Jurjani than al-Sakkaki's *Miftah*. Matlub is not concerned with the distribution of works on rhetoric in the Middle Ages, but in presenting to a modern audience those works which he believes will be the most useful to it. He is of course concerned with the contents of these works in a way that the bibliographical studies are not.

What I would like to do is to provide a description of this literature that combines the comprehensive interest in chronological/geographical distribution (i.e. where the authors wrote) and authorship of Brockelmann's *Geschichte* with the concern for content that we find in a work like Matlub's. I would like to describe this commentary tradition as a common activity of the medieval academic community that reveals the interests and concerns of that community as much in the minor glosses and versifications as it does in the major commentaries that have been highly regarded through the centuries. Of particular importance in this sort of study are the authors themselves and the environment in which they wrote. Content is also important, but I am interested more in the amount or degree of interest in certain topics than what the commentators actually say about those topics. By way of example, I am more concerned with the fact that many authors did not comment on the sections on figurative language than what a particular commentator had to say about metaphor.

It is such thinking that has guided my examination of

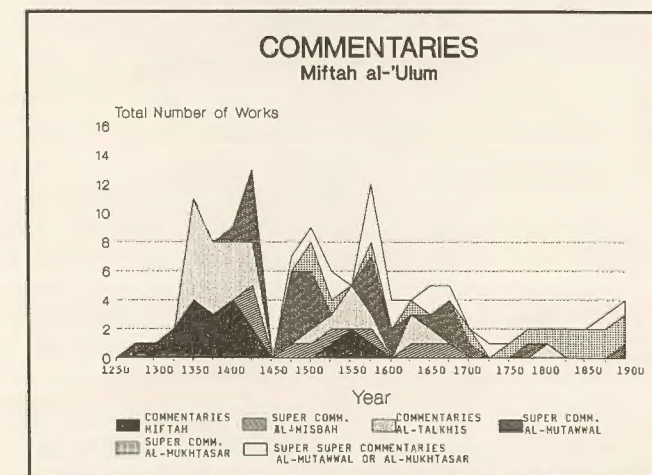
the Dar al-Kutub materials. I have tried to extract dates and biographical information on the authors as well as a rough breakdown of the contents of each work from what are sometimes massive, thousand-page commentaries. For the most part information on author and distribution can be found in catalogues unless the author and work are not referred to anywhere else. The actual text remains important for the biographical information on the writer and his motive for writing as well as the text's content. What I offer below is a preliminary sketch of my findings based on material in Egypt.

The first point to make is that there is a definite structure to the tradition of commentaries on *Miftah al-Ulum*. Twenty-seven authors wrote direct commentaries on al-Sakkaki's work; of these, two were based on the entire work, while the rest were based only on the third part of *al-Miftah* which is the section most directly related to al-Jurjani. Of these partial commentaries, *al-Misbah*, by al-Sayyid al-Sharif al-Jurjani (1413) became very popular and was itself the basis for forty-six super commentaries. Khatib Dimashq al-Qazwini wrote what he called an "abridgement" to the third part of *Miftah al-Ulum* to which I have already referred. This became even more popular than the *Miftah* and the source for twenty-seven commentaries, abridgements and versifications. Two commentaries on this abridgement by the same author, Muhammad ibn Mas'ud al-Taftazani (1389) proved very popular -- *al-Mutawwal* and *al-Mukhtasar* (literally the long commentary and the short commentary) -- and were themselves the source for almost one hundred super commentaries. There were numerous "super" super commentaries to these two works as well.

Accordingly, most of the works in this commentary tradition fall into one of the following six groups:

- 1) commentaries on *Miftah al-Ulum*
- 2) commentaries on *al-Misbah*
- 3) commentaries on *al-Talkhis*
- 4) commentaries on *al-Mutawwal*
- 5) commentaries on *al-Mukhtasar*
- 6) super commentaries on al-Taftazani's two works

The following diagram shows the chronological distribution of these six groups.



I would like now to consider each of these six groups separately on the basis of the manuscript material I examined in Egypt. I have not had the chance as yet to analyze my results; therefore I provide various notes that I hope will be useful.

The following six direct commentaries on the third part of *Miftah al-'Ulum* can be found in manuscript in Dar al-Kutub:

1) Al-Jurjani's *al-Misbah*. Although this has been printed, the printed text is difficult to find, and so the manuscripts are helpful. There are various copies in Dar al-Kutub. Al-Jurjani comments on al-Sakkaki's choice of topics in *Miftah al-'Ulum* as a whole and then provides commentary on the sections on stylistics (*'ilm al-ma'ani*), figurative language (*'ilm al-bayan*) and the conceits (*mahasin al-kalam*). He also comments on al-Sakkaki's extensive analysis of the Koranic sura Hud, verse 44, and his arguments for the superiority of figurative language to literal.

Al-Jurjani closes his commentary by referring to the importance of al-Sakkaki's presentation of deduction (*istidlal*) but does not comment on it. Most of the other commentaries on the third section of *al-Miftah* that I will consider below include the same topics. In addition to the section on deduction they also omit al-Sakkaki's presentation of prosody and his substantial conclusion.

2) Al-Kashi (1343). This text presents some problems. First of all, the two copies in Dar al-Kutub are in the Tal'at and Timur Collections (Nos. 201 and 391 respectively) which Brockelmann did not consider. Secondly, these two manuscripts are quite similar, but not identical; they vary in the introductions -- one is eight pages long and the other just a page.

A quite interesting feature of this text is that in both introductions the author clearly states that he writes to defend al-Sakkaki from the criticisms which al-Qazwini makes -- particularly in his commentary on *al-Talkhis*, *al-Idah*. Thus, al-Kashi points to the often antagonistic tone of this literature in which authors attacked the opinions of their colleagues.

3) Al-Qujhisari (1438). This is from the Timur Collection (No. 227), but there is no reference to the author in the manuscript itself. Furthermore, there is no reference to a commentary on *Miftah al-'Ulum* by al-Qujhisari in *Kashf al-Zunun* or Brockelmann. There are, however, references to other commentaries by this author. The text itself includes commentary on only the section on *'ilm al-ma'ani* and has no introduction.

4) Al-Shirazi (1311). This is found in various texts, though some have been bound out of order. The text was quite well known in the Middle Ages, and we can probably attribute this to the very substantial commentary on the *badi'*. Al-Shirazi adds various subjects of his own to this section that have more to do with the literary (*adab*) tradition than the rhetorical.

5) Al-Taftazani. This is also found in various manuscripts. We know from biographical information that al-Taftazani wrote his commentary on *al-Miftah* towards

the end of his life, while he wrote his commentary on *al-Talkhis* (*al-Mutawwal*) at the beginning of his career. Inasmuch as al-Qazwini objected to much of what he abridged from *Miftah al-'Ulum*, it is worth mentioning that al-Taftazani's commentary *al-Miftah* makes not reference to al-Qazwini's divergent opinions which are considered at length in *al-Mutawwal*.

6) Kamal Pasha (1533). This is also (i.e. in addition to the Brockelmann references) found in Timur (No. 158) and Tal'at (No. 208). It is a very brief commentary that includes only the section on *'ilm al-ma'ani*.

Dar al-Kutub has the following five super commentaries on al-Jurjani's *Misbah*:

1) Al-Busnawi (1631). This can be found according to the Brockelmann references and considers all subjects covered by al-Jurjani.

2) Al-Khafaji (1658). The same is true for this text.

3) Musannifak (1470). Like the commentary by al-Kashi, there is some inconsistency between the introductions to texts in the main collection (No. 187) and one in the Timur Collection (No. 379). Musannifak does not include the commentary on the section on the *badi'*.

4) Sinan al-Hamidi (1504). This is found in various manuscripts. The commentator is only interested in the section on *'ilm al-ma'ani*; nothing else is included.

5) Al-Tuqati (1494). This is in the regular collection (No. 517), but is not a real commentary; the text of the basic text is not quoted. Rather, the author considers the problems that come up in the basic work, but not the actual expression of the text itself.

There are four commentaries in Dar al-Kutub on al-Qazwini's *al-Talkhis*. The most important of these are:

1) Al-Isfara'ini's (1536) *al-Atwal*. This is also found in Tal'at (Nos. 273 and 398). It considers all the topics in *al-Talkhis* which are the definition of eloquence (*fasahah* and *balaghah*), *'ilm al-ma'ani*, *'ilm al-bayan*, *'ilm al-badi'*, the adaptation of literary motifs (*sariqat*) and the beginnings and endings of poems. The text is, as the name promises, the longest work in this literature.

2) Al-Khalkhali (1344). Al-Khalkhali also makes note of the criticisms that al-Qazwini makes regarding *Miftah al-'Ulum*, though he does not propose to defend or attack either author. Unfortunately, the only manuscript in Dar al-Kutub lacks several pages in the middle of the text where al-Qazwini's most substantial criticism of al-Sakkaki appears. Accordingly, it is difficult to know if al-Khalkhali took a side in the dispute. The text is otherwise complete.

3) Al-Tabrizi (1391). This is in the main Dar al-Kutub collection (No. 485) but is not listed in Brockelmann. The commentator covers all the subjects considered in the *Talkhis*.

4) Al-Qarnawi (date unknown). This is also in the main collection (No. 140) but not listed in Brockelmann; it also considers all subjects covered in the *Talkhis*.

There are five super commentaries on al-Taftazani's *al-Mutawwal*.

1) Al-Khita'i (1490). This is found in Tal'at (No. 229) which is not listed in Brockelmann. This super commentary became the basis for a large number of "super" super commentaries, but in spite of its popularity, I have not been able to find any biographical information on the author. Unfortunately, there is also none to be found in the text itself or the same author's super commentary on *al-Mukhtasar* (see below). Al-Khita'i is only interested in *'ilm al-ma'ani*.

2) Mulla Khusraw (1480). This is found in the Tal'at collection (Nos. 243 and 276). The author makes no comments on the *sariqat*.

3) Al-Shirazi (1627). This is also in the Tal'at Collection (No. 234) and only considers *'ilm al-ma'ani*.

4) Al-Samarqandi (1475). This author was famous for his work on metaphor (*Al-Samarqandiyyat*) which seems from the manuscript tradition to be the second most popular work on rhetorical topics after al-Sakkaki's *Miftah*. There are various manuscripts of his commentary on al-Taftazani and they cover only the sections on eloquence, *'ilm al-ma'ani* and *'ilm al-bayan*.

5) Al-Atbazari (1690). This is in the Tal'at Collection (No. 225) and covers all subjects considered by al-Taftazani. The manuscript notes that the same author wrote a commentary on *al-Mukhtasar*, but this does not seem to be extant.

Dar al-Kutub has six commentaries on *al-Mukhtasar*:

1) Al-Humsi (1716). This is another problematic case where the texts (regular collection: Nos. 72, 226; Tal'at Nos. 321, 328) are quite similar, but not exactly the same.

2) Al-Hifni (1764). In addition to the Brockelmann reference this text exists in Timur (No. 239). It is also a bit problematic because al-Hifni is not the actual compiler of the text. Rather, the compiler -- who is not named -- compiled his remarks from al-Hifni's personal copy of *al-Mukhtasar*. Accordingly, he includes mainly al-Hifni's remarks, but also those of other scholars whose comments al-Hifni noted in the margin. It is worth noting that the compiler "codes" these remarks by letter; i.e. the comments after *jim* come from al-Hifni, the comments after *qaf* come from al-Aqhisari, etc.

3) Al-Khita'i. There are various manuscripts of this text, and, like the same author's commentary on *al-Mutawwal*, they refer only to the section on *'ilm al-ma'ani*.

4) Al-Sahimi (year unknown). This is found in the Timur Collection (No. 123), but there is no reference to this author in any of the bibliographical studies. It is a long work that covers all subjects treated in *al-Talkhis*.

5) Al-Hafid (1510). This is al-Taftazani's grandson. He also wrote a commentary on *al-Mutawwal*, but this is not in any of the Dar al-Kutub collections. His commentary on the *Mukhtasar* is found in various manuscripts; it does not have any comments on the last part of *al-Talkhis* that considers the *sariqat* and the openings and closings of poems.

6) Al-'Ubadi (1586). This is found in various manuscripts and covers all topics considered in the *Talkhis*.

Of the numerous "super" super commentaries based on al-Taftazani's two works only three texts are available in Dar al-Kutub. They are the following:

1) Al-Shirazi (1586). This is a gloss on al-Khita'i's commentary on *al-Mukhtasar* and is found in the main collection (Nos. 474, 186).

2) Al-Yazdi (1606). This is on the same al-Khita'i commentary. It is a bit problematic because although there are references to the text in the bibliographical literature, there is no reference to the author in the text itself. The same text is found in various manuscripts.

3) Al-Jawhari (1727). This is a gloss on al-Hafid's commentary on *al-Mukhtasar* and is found in the Timur Collection (No. 122). It has comments only on the section on *'ilm al-ma'ani*.

It is worth noting here that various other texts are listed in the catalogues -- even in Brockelmann -- but not yet available on microfilm -- which is the only way one may inspect a text at Dar al-Kutub. Very little of the Qawalah Collection in particular (which is considered in Brockelmann) has been filmed; few texts that are part of "collections" (*majami'*) have been filmed.

There is nevertheless a good deal of material that is available in Dar al-Kutub, and my notes will give me much to work with as I try to organize this subject in the years to come.

JAY WALZ

Editorial Note: Jay Walz, an ARCE member, was the *New York Times* correspondent in Cairo from 1959 to 1964. His beat included Egypt, Sudan, Ethiopia, Somalia, Yemen, Turkey, Libya, and Iran, and he covered a number of turbulent events during those years. Here he confines himself to the assignment in Cairo — a fascinating period in modern Egyptian history. Jay Walz retired from the *Times* in 1973 and has recently resettled in Alexandria, Virginia, where he lived prior to his years in Cairo.

When I left New York for assignment in Cairo, Turner Catledge, the *New York Times* managing editor, gave me some simple advice: "Jay, as our man in Egypt, don't wait for revolutions. Get acquainted with the people. Learn what they are thinking and doing. Use all your senses -- eyes, ears, nose and taste buds."

I had thought foreign correspondents pursued the ups and downs of governments, spied out diplomatic intrigue and the behind-the-scenes stuff leading to coup d'tats.... But getting acquainted with the common people? It sounded like instructions for the county reporter of a small town weekly.

As it turned out, affairs in Egypt, then calling itself the United Arab Republic, were relatively stable. Political upheavals that I was called on to cover took place in Turkey, Ethiopia and Yemen. There was unrest in Lebanon, Libya and Iran. And, of course, relations between Arabs and Israelis were ever turbid.

But in Egypt life moved along without disruptive incident, and I had every opportunity to "get acquainted with the people."

True, President Nasser made angry speeches about driving the Israelis into the Mediterranean Sea. But the fellaheen who heard one such harangue just went back to their fields of cotton and sugar cane, confident that Nasser's threat once said was done--nothing to worry about.... So I concentrated on the people.

I soon found that Nasser had many domestic projects on his mind. He was building the Aswan High Dam with the help of the Russians. While the United States was out of favor, the President nonetheless let the Americans sell him surplus wheat for "soft" Egyptian pounds, which were then spent on Egyptian public works approved by both governments.

On his own, Nasser was carrying out his land reform program, taking estates from the rich and parceling them out to the poor. He developed cultural exchanges with many governments, including the United States. I heard a Jewish string quartet from New York play chamber music to a capacity audience in the Upper Egyptian city of Assiut.

In time I would know Gamal Abdel Nasser very well, too. But along the way I met hundreds of the "people" my editor wanted me to get close to. And thanks to them, Egypt stepped out of the history books and museum exhibitions into a fascinating world of the living.

The first person I met was Gamal Mohi-Edeen, the young Nubian who drove the *Times*' correspondent's car. He doubled as a magician able to cut through extraordinary entanglements of bureaucratic red tape.

I first saw Gamal as I stepped from my plane on the runway apron of the Cairo International Airport. He was the lanky drink of water, waving as if he knew what I would look like, from over the runway fence. Picking up my luggage he whisked me through the formalities in no time. "How did you do it?" I asked him. "I just passed the word to the Information Department that YOU were coming," he replied.

Coping with his major problem, Cairo traffic, Gamal's formula was simple: "Some policeman, you smile to," he told me, "and the others you just casually offer a cigarette."

Gamal knew the location of everything from the camel market in Embaba to Farouk's one-time hideaway in the desert. One day he found for me without the slightest trouble an unnumbered house on an unnamed street in Shubra, a wildly disorganized section of Cairo said to contain the most densely populated square mile in the world.

When rolling up to a diplomatic reception, Gamal considered it beneath the dignity of *The Times* for our middle aged Borgward to make way for any flag-flying ambassadorial Cadillac, Rolls-Royce or Mercedes Benz regardless of the race, creed or color of the occupant.

Gamal, like so many Nubian males, left his native village of Adindan to earn money in Cairo to support his family back home. He started as an elevator operator in a building housing a cinema showing American and British movies. Looking at cowboy pictures during off hours, he picked up English words by matching the Arabic subtitles with the actors' voices.

While my son, Terry, was a student at the American University in Cairo, he and Gamal worked out an informal Arabic-English exchange, profiting the linguistics of both.

Through the past thirty years, Gamal has risen from *The Times*' Cairo driver to bureau office manager, working under *The Times*' correspondent. When he came to New York for a home-office visit a few years ago, we took him

to the Metropolitan Museum of Art to see the Temple of Dendur that once graced the Nile banks in the now flooded area near Adindan. Seeing this ancient monument in its imposing new setting awed Gamal. "We boys used to chase each other around the roof up there," he recalled, "Then on a signal we would leap off the edge, and the last one diving into the river was chicken."

I had not been in Cairo long before I began hearing about Father Ayrout. Anyone coming to Egypt to study the fellaheen, the peasants, sooner or later called on the dynamic, bristly haired Jesuit priest, Henry Ayrout. His classic study, *The Fellaheen of Egypt*, had been translated into a number of languages, including, without his permission, the Russian.

He founded, and still directed the Association of Upper Egyptian Village Free Schools, a private organization. Its headquarters were in downtown Cairo, but Father Ayrout was seldom in his office. To see him one traveled out to the villages. Gamal helped me track him down.

For twenty years, Father Ayrout, in white cotton cassock showing an open blue collar made the rounds of the hundred schools he had built and supervised. The schools usually became centers for social and community affairs, all focused around Father Ayrout's ambition to look after the welfare and education of some ten thousand children of families in his association.

Father Ayrout was born into a family of architects. His father had designed many of the elaborate apartment and office buildings in Heliopolis. The father had taken one son after another into his office, and he impatiently awaited Henry's joining the force. But the boy grew more interested in the fellaheen who were herded in from the villages to supply labor for apartment construction.

"It was forced labor," Father Ayrout told me. "The men in long gowns came carrying a long loaf of bread over a shoulder. They slept in the open or in tents until the job was done."

"I decided it was tragic for a country, no less than a human being, to have a beautiful head and a paralyzed body," said Father Ayrout. So he gave up architecture for people.

Father Ayrout carried on his social work and his free schools with private donations, totaling about \$75,000 a year. In the early 1960's, when President Nasser's welfare-minded regime took an increasing interest in schools, Father Ayrout's fund-raisers had an even more difficult time getting donations. The government began insisting on standard teaching, leaning heavily on the precepts of Islam. Father Ayrout's schools were Christian, of course, and fell out of official favor. The government was preoccupied with nationalizing insurance companies, banks, hospitals, and schools.

But I hope that somewhere in Egypt, where so many monuments commemorate heroes back to the Pharaohs,

there may be a simple marker to the perky little Jesuit priest who tried to give the fellaheen a helping hand.

The annual arrival in Cairo of a caravan of camels after a fifty day, two thousand mile trek from the Sudan was a stirring event, I was informed.

So at dawn one morning I had Gamal take me to the great market place in Embaba. We found hundreds of traders impatiently awaiting the caravan from which they hoped to extract prize animals at bargain prices.

Presently, the entrance of the five hundred camels, including many of the noble, tall, white beasts for which the Sudan is noted, prompted a noisy welcome, and the procession reminded me of the great triumphal march in "Aida."

Egypt had just agreed to let camels cross the border without tariff, but there was nothing in the contract abrogating the time-honored right of traders to disagree over a camel's worth, and to haggle for a price. By mid-morning, tempers had risen. Even the camels lost their cool and brayed in protest at having a foreleg doubled at the knee to inhibit wandering.

Patience ran out as the camels resented and resisted being sorted into groups according to weight, condition of teeth, and sex. Most defiant were those superb Sudanese specimens that I had seen move so magnificently in parades of the Egyptian Camel Corps.

Drivers whacked the camels into submission. The camels snapped back, and the traders snapped at each other--between long sips of soothing, sweet coffee. As the sun rose, so did the dust, but business continued through the high noon and hot afternoon.

The wealthy ruler of the market told me an average camel then brought thirty five Egyptian pounds, about one hundred dollars at the then prevailing exchange rate. But one of pedigree, to be used for stud, would be worth three times as much. Young camels, some bought for meat, were more valuable than those pushing thirty years. That's why buyers insisted on examining the animals' teeth.

Taha Hussein, the eminent novelist, critic and teacher of mid-century Egypt decided the time had come for Arab literature to acquire a new author--William Shakespeare.

As chairman of its cultural committee, he got the Arab League to put up fifty thousand dollars to translate and edit all of Shakespeare's plays. After getting off to a good start, the project had been stalled by controversy. Should Shakespeare be introduced to the Arab masses in classical or colloquial Arabic?

Dr. Hussein argued for classical Arabic. A group of scholars, including Noman Ashour, wanted the plays to be brought to the "Arab in the street." During a conversation in his house, Hussein pointed out that all Arabs under-

stood classical Arabic perfectly; President Nasser used classical Arabic through most of his speeches, although he switched into colloquial sometimes for effect. But the colloquial speech understood in Cairo was probably not understood in Damascus and Baghdad. It took all of Dr. Hussein's considerable resourcefulness and prestige to win his point and hold the project together.

I saw the plays in classical Arabic coming out one by one. The government of Egypt bought a thousand sets of a library edition for distribution in libraries, schools and universities, and a Cairo publisher was bringing out a serviceable paperback for popular sale at forty piasters, then about one dollar.

Taha Hussein wrote forty novels and books of criticism, history and philosophy. In some novels he used colloquial speech. In 1961 Cairo made him its candidate for the Nobel Prize in Literature.

This great Egyptian had been blind since he was three.

Other Egyptian people I came to know and scenes that have lingered in my memory:

Hussein Shaker, a Cairo millionaire, spent several days in a Cairo jail after his conviction on charges of begging in the streets. An heir to a land-owning estate, Shaker told a judge how on rising in the morning he frequently drove his Cadillac into the heart of old Cairo to distribute five-pound notes among the street mendicants. At night, wanting to experience the life of the poor, he donned sack cloth and removed his shoes, to sit in the same places he had passed that morning and beg alms. He refused to appeal his conviction. "It might be fun to spend the week in jail with other beggars," he explained.

One day in April each year, millions of Egyptians sally forth to "smell the sweet breezes" (Sham el-Nessim). It is the time that apricots, acacias, and mimosa blossom. It is also the time for breaking open the stalk of the fresh green onion and inhaling its pungent odor. People on the Nile banks offer each other, as they did me, whiffs of the onion. The day is symbolic of spring and new life, as Easter egg rolling is elsewhere.

To my surprise, I found a Cairo club where cricket was played. A game between Egyptians and a British Embassy team at the Gezira Club had been abruptly interrupted in 1956 when news flashed that British, French and Israeli troops had attacked the Suez Canal. Diplomatic relations were cut off instantly, but hopes of resuming play

lingered. For three years the club's scoreboard still showed the tally. It took nearly five years for the British to get back into their embassy, and when they did so, the new head of mission, Sir Colin Crowe, did not play the game, and his small staff boasted only one good cricketer.

I would not want readers to conclude my "people-watching" in Egypt excluded the most prominent Egyptian of the time, President Gamal Abdel Nasser. The head of state received me and a Times colleague one evening in a modest reception room he had added to his house. It was the same house in the army barracks he had occupied with his family when he was a lieutenant colonel, before the revolution that overthrew King Farouk. Nasser seated us in chairs at a small table on which an aide served Turkish coffee.

The President, dressed in a dark business suit, answered our questions in the smooth, unhalting, unaccented English he had picked up while a cadet at the British operated Royal Military Academy. I had heard him called a "fox," a "tiger," "Hitler on the Nile," and a "fanatic Arab nationalist." But here in his home, he spoke softly, earnestly about his fight for his people.

What did he regard as his finest accomplishment since he had thrown out the regime of King Farouk? He replied, "I have given the Egyptian people dignity."

His first act was to decree that no one could own more than two hundred acres of land. Within two years his government had distributed 620,000 acres, confiscated from wealthy landowners. Thousands of fellaheen had been made owners of plots of about five acres, the size of which varied with the size of their families. But welfare problems of food, jobs and shelter for millions in a country with arable land equal to that in Maryland and Delaware, persisted.

I asked the President about his reading. What books did he have on his bed stand? "A biography of George Washington," he said. "At the military academy I read every book on Washington and the American Revolution I could get. That was your fight to drive the British out of your country."

Nasser admired Washington, next to Saladin, the Muslim warrior who drove the Christian Crusaders, including King Richard the Lion-hearted, out of the Holy Land.

When I rose to leave, Nasser asked, grinning, "What, no questions about Israel?"

"No," I replied, "I have heard you speak on Israel many times. This time I was interested to hear you talk about your own people."

It was the God's truth.

ATTEYA HABACHI:

Memories of an Egyptologist's Wife and a Great Personality



Atteya at her desk in the Chicago House Library, Fall 1985.
Photo Robert Cedarwall

Atteya Kamel Ayad was born on April 17, 1921 in Alexandria, the same city in which she died on November 11, 1987, and where she is buried. Between 1961 and her retirement in 1982, she served as Secretary in the Cairo office of the American Research Center in Egypt, where she worked with six directors: George Scanlon, Nicholas Millet, Ray Smith, John Dorman, Paul Walker, and Jim Allen. As a consequence of her marriage to Labib Habachi in 1961, she began, almost simultaneously, a quarter-century long association with the two permanent American Egyptological centers in Egypt: ARCE and the Epigraphic Survey of the Oriental Institute of the University of Chicago at Chicago House in Luxor. From these bases, from the many meals and parties which she and Labib prepared in their apartment in Heliopolis, and from her travels abroad, Atteya made the acquaintance of nearly the entire international community of Egyptologists.

At the conclusion of the field work of the Joint Nubian Expedition of the Oriental Institute and the Swiss Institute in Cairo, Labib became Consultant Egyptologist for the Epigraphic Survey, spending most of every winter in Luxor doing research in the Chicago House library. In the years before her retirement, Atteya managed to spend the Christmas season with Labib at Chicago House; subsequently she was able to stay a little longer. After Labib's death in 1984, we invited Atteya to spend as much time with us as she could during our six-month season in Luxor. There she was frequently visited by friends and acquaintances from all over the world, while helping us in a great variety of ways in entertaining guests, in public relations, and in local liaison. She proved to be of tremendous

assistance in transferring Labib's many papers, drawings and photographs to Luxor and in establishing the Labib Habachi Archives at Chicago House, in addition to undertaking the first stages of its preliminary organization. I first met Atteya with Labib at the University of Pennsylvania in 1965, as is recounted in my memorial to Labib in NARCE 126 (Summer 1984, pp. 3-13). I last saw Atteya on 6 October 1987, when May Trad and I went to visit her at her family's apartment in Alexandria where she seemed to be recuperating from surgery.

The following article was prepared by Atteya herself as a brief summary, especially of her first contacts with the Oriental Institute and her activities at Chicago House after Labib's death. It was very kindly sent to me by Gretel Braidwood, the Membership Secretary and Assistant to the Director of the Oriental Institute in Chicago, at my request, after Atteya's death. Gretel had not yet been able to fit it into the publication schedule of the Oriental Institute's News and Notes report to members. It is respectfully submitted here in tribute to Atteya. Peter Der Manuelian helped Atteya check the English of her text and first put this version of her story onto his Macintosh computer at Chicago House. I have added only a bit to Atteya's own parenthetical identifications of a few individuals. Those of us who knew Atteya well, and cared very deeply for her, can hear her voice and almost see her as we read her words.

Lanny Bell
Chicago House, Luxor

SOME RECOLLECTIONS OF THE ORIENTAL INSTITUTE

ATTEYA HABACHI

When Janet Johnson (Director of the Oriental Institute) was here in Luxor two weeks ago, she asked me to write a note about Labib and my relationship over the years with Chicago House and the Oriental Institute. My first contact with Chicago House goes back to 1955, when I was in Qena with my first husband, Ramses Rizk, an irrigation engineer. Of course I knew Labib, for I had already met him in my family's house in Alexandria in 1940 or 1941, when he was Chief Inspector of Antiquities for this area. I had just finished high school and was engaged to my first husband!

Labib was a good friend of my father, Kamel Ayad, and came often to our house to visit. But he was displeased with the behavior of both my brother and myself; he found us far too westernized. Nor did we like him; we called him "that antiquities man" who always made our father cross with us.

After I got married and moved to Zagazig in the Delta, where Labib was also posted at the time, we received him in our house because my father had written to him to learn how I was doing (I found this letter last year among Labib's papers). In 1954 we were transferred to Aswan, where Labib then happened to be Chief Inspector. He came to visit us with his sister Refka. Then we moved on to Qena in 1955, following my husband's promotion to Assistant Director of Works. One evening Labib turned up with George Hughes (then Field Director of the Epigraphic Survey), and we all had dinner at our house. At Christmas time we visited Luxor, where my husband had to supervise some irrigation work; and George invited us to Chicago House for tea. I was young and found the atmosphere of the House too Victorian for my taste. I could never have imagined that it would one day become my second home.

Some time after I lost my husband, I began to work at the American Research Center in Egypt, in January of 1961. One day during that same year I received word from Labib (who was then in the field working with the Joint Nubian Expedition of the Oriental Institute and the Swiss Institute) that Dr. Keith Seele was to arrive from Aswan on the night train, and that I was to meet him and arrange his hotel reservations. That is how I first met the Director of the Oriental Institute's Nubian Salvage Projects.

Perhaps one of the main things which attracted me to Labib was his friendship with my father, with whom I myself was very close. In April 1961 we decided to get married. We went to Nubia in October of the same year with Louis Zabkar, to take the steamer "Memnon" south to Kalabsha. In Aswan I had the opportunity for the first time to meet Professor W.B. Emery. He was furious with both Labib and Harry Smith (now Emery's successor as professor of Egyptology at University College, London) for their respective marriages. I was introduced as Mrs.



Atteya at Chicago House 60th anniversary reception, Spring 1984: with friends Dr. Ahmed Qadry, then Chairman of the Egyptian Antiquities Organization; Dr. Gamal Moukhtar, Under-Secretary of State; Kamal el-Mallakh. Photo Sue Lezon.

Labib Habachi, and was then shocked to hear him say right in front of me: "What happened to you both (Labib and Harry)? You got married! This is the end of you two as Egyptologists." But later we met many times and just fifteen days before his death, in 1971, I told him at a lunch given by American Research Center in Egypt Director John Dorman and his wife Nene, how mad I had been at him those many years ago. He laughed his wonderful laugh, and we drank a toast together in honor of our first meeting. On the way back from Nubia we spent three nights at Chicago House, then still under the direction of George Hughes with his wife Maurine. In 1965 I visited the Oriental Institute in Chicago with Labib, staying with John and Mary Wilson. I already knew Ed Wente and Charles and Myrtle Nims from Chicago House, but this was the first time I met Klaus Baer.

Every year from then on I came here to Chicago House during the Christmas season to spend two weeks with Labib, who was so happy to be in Luxor among his beloved antiquities and surrounded by all the books in the library. I know that all his life he was very productive. In 1959 he was awarded the Egyptian State Prize and First Class Decoration in Arts and Sciences, one of the most prized of his many international distinctions. But when he left the Department of Antiquities in 1960, and thus was released from his time-consuming administrative responsibilities, he had the opportunity to devote all his time to his studies. Of course it was an ideal situation: being in the wonderful, quiet and comfortable Chicago House library, his bedroom merely a few paces away, he was able to concentrate and write without worrying about me, the phone, or visitors. Nevertheless, it is well known that he continued to help all the young students who came to consult with him about their various projects. He was deeply

attached to this place. He died eighteen days after leaving the House in 1984.

When I came back alone to Chicago House in March of the same year, we found a letter from Labib to Lanny Bell locked away in the safe. In it Labib asked Lanny to distribute all of his manuscripts, photographs and papers to other scholars and students capable of continuing his work. He even nominated a sort of committee to oversee this task: Lanny, William Murnane, Rainer Stadelmann (from the German Archaeological Institute in Cairo) and one Egyptian. I immediately contacted the Egyptian Antiquities Organization delegation which was then in Luxor. They came and selected Labib's long-time friend and colleague Dr. Henry Riad as the Egyptian member of this committee. (Henry and Labib had first worked together in Aswan in 1945).

As soon as I had finished sending Labib's Egyptological library to the American University in Cairo, in accordance with his wishes, I started to transfer all of his papers and photographs from our apartment in Heliopolis to Chicago House, generously aided by my friends May Trad, Jill Kamil, Ted Brock and Dr. Riad. Later on, in 1985, I brought his medals and decorations to Luxor, where they have been framed with the help of George Abd el-Sayed (then Chicago House carpenter and long-time friend of Labib's), May Trad and Ray Johnson, and hung them on the wall beside his desk in the Chicago House library. Soon I will also bring the watch given to him by President Tito of Yugoslavia, a pen used by Lyndon B. Johnson to write his signature, and another pen with the name of Cecil B. DeMille on it. Labib had been presented with this last gift in recognition of his help when MGM was filming "The Ten Commandments" in Luxor in 1955, because he would not accept any money (this story was recounted to me by Dr. Riad). All of these mementos are best kept here in the place Labib loved, rather than being lost after my death.

The Oriental Institute has decided to keep an archive of Labib's papers in Chicago House, and it is very kind of them to thus keep his memory alive. We have been working on the archive now for two seasons. I myself am of little use in the field of Egyptology; I only clean the papers and photos, and try to put them in order. But the job is proceeding apace in the capable hands of Lanny, Bill Murnane and Dr. Riad. Occasionally I recognize photographs of people I met either with Labib, or during my work years at ARCE; I am even able to identify some of the sites I visited with Labib in the Delta or in Nubia. Otto Schaden, who is currently working here in Luxor, is also eager and willing to help; he was a member of the Oriental Institute expeditions to Qustul and Ballana, and to Serra East (Sudan), and may be able to identify some of the photographs. We also look forward soon to visits from Professors Yoyotte and Bietak, who can perhaps help us with some of the unknown Delta site photos. Janet Johnson was able to use her Demotic expertise to identify a number of inscriptions in less than an hour. But we could not monopolize more of her time, since she already had



Atteya at Chicago House 60th anniversary reception, Spring 1984: with friends Dr. Henry Riad, Miriam Wissa, Kamal el-Mallakh, Lanny Bell. Photo Sue Lezon.

her hands full with the Oriental Institute's Medieval Luxor Project excavations, which she was co-directing with her husband Donald Whitcomb.

Labib's devotion to the antiquities extended from the Sudan to Egypt's western frontier beyond Mersa Matrouh, where we used to go in the summer of each year, even if other business temporarily took us out of the country. There he was always busy, running around from one place to another, photographing and making rubbings of inscriptions at places such as Zawiyet Umm el-Rakham, Aguiha, Burg el-Arab, El-Alamein, and Abu Sir. I remember that once I read an entire novel by Agatha Christie as I waited in the car while he and Mohammed Moursi of Cairo University busied themselves in the ruins of a temple of Ramesses II. He never looked tired climbing up or sliding down, never paying the slightest attention to the dust or even the heat of August.

One day while accompanying him and one of my friends to Beit el-Sehemi, an Islamic palace located behind the Sultan Hussein mosque, I saw him in the very narrow and extremely crowded streets lying down in the dirt trying to photograph a reused Pharaonic block at the foot of an old door. I had to send away all the little children who were so amused to see this man completely absorbed in what he was doing.

It is a real pity that Labib did not live to see his *Hekaib* publication in print. But happily, two days before Labib's death, Dr. Stadelmann telephoned to say that he had at last received the final proofs which he would send over as soon as possible. Labib was so happy and hoped to have them in hand. Alas, death came too quickly... But I am sure that wherever he is now he knows that his magnum opus is finally in print and in the hands of the scholars.

I now take heart that my duties towards Labib's memory are to help young Egyptologists from all over the world as much as I can (as he himself was always doing) to be able to succeed such great scholars as John Wilson, Walter Emery, Francois Daumas, Jaroslav Cerny, Kazimierz Michalowski, Rudolf Anthes, Ahmed Fakhry and even Labib Habachi.

Atteya Habachi
Chicago House, Luxor
January 1986

MEMBER SPOTLIGHT: NOEL SWEITZER

Editor's Note: The ARCE membership includes an unusually varied and talented group of people whose interest in and devotion to Egypt is sparked in a surprising number of ways. As a way of introducing our members to this company of Egyptophiles, an occasional feature will spotlight the contribution made by some of our fellow ARCE members.

ARCE has existed for forty years, and as the membership has developed, local chapters have formed. Today we have two: Southern California and South Texas. The existence of the California chapter is due in large part to the energy and verve of Noel Sweitzer -- co-founder, along with the late Dr. John Callender, and chief inspiration. Under her guidance the chapter has had remarkable success in attracting new members and providing them with an at least monthly program of stimulating lectures and courses.

Noel is a dynamic and committed Egyptophile whose interest in Egypt is, for her, "an avocation." Judging from the successes of the Southern California chapter, this is understatement. In addition to running three businesses Noel manages the affairs of ARCE in Southern California.

Prior to her affiliation with ARCE she and Dr. Callender originated a series of lectures and gatherings of Egyptological interest which paralleled those of ARCE. Thinking that it would work to everyone's benefit to support a single organization, in 1985, through the assistance of ARCE Board Member Dr. Ben Harer, Dr. Callender's and Noel's following became the Southern California chapter of ARCE.

Noel is originally from Chicago and grew up in California, where she received bachelor's and master's degrees at University of California at Riverside and UCLA in political science and public administration.

Her interest in Egypt is long standing and originates in a "fascination with the subject of eternity and man's fear of mortality." Her first trip to Egypt, in 1968, was primarily to see the pyramids -- about which she remains an avid student. She has since returned to Egypt six times.

In 1979 she met Dr. John Callender, whom she invited to lecture to a group of friends in her home. At that time there was no appropriate outlet for those interested in Egypt and Egyptology in the Los Angeles area. Noel had compiled a list of about forty or fifty people interested in attending lectures and discussions of subjects relating to Egypt, their common interest. These lectures had mostly to do with ancient Egypt; as she discovered the one or two lectures that dealt with Islamic and Coptic Egypt were not as well attended. Still, Noel recognizes the Southern California Chapter continues to host lecturers who speak on the modern period (from the Arab conquest onward).

Noel credits the success in developing the membership of the Southern California chapter (from 40-50 in 1981 to 250 in 1988) to the quality of "hustle." "One has to



get out there and do it," she says. While she stresses perseverance, she also underlines the importance of an association with an educational or cultural institution. In her case the affiliation of UCLA with her organization gave the group a cachet it would not otherwise have had. She also suggested that civic or cultural groups, junior colleges or even the library series or summer program of a local YMCA would add impact to developing any program of historical or cultural interest.

The Southern California program also relies on the variety of its offerings. In addition to a monthly lecture, which is open to the public, Noel holds an open-house at her home for those who subscribe to a special series of six weekly talks by well-known Egyptology scholars.

In support of degree students in Egyptology she has organized "fellowship lectures," in one instance raising \$1,500 to support the work of a young scholar studying Middle Kingdom pottery collected by Alexander Badawy at Askut. In return for their contributions, members were able to attend lectures on the subject of this pottery and analyse the pottery. Their results were coded and put into a computer base from which the graduate student will compile her statistics.

Noel believes social occasions help popularize a program. Once or twice a year members get together for dinner, or for a fund-raising party, in an effort to have them get to know one another, something not always possible in the context of a lecture series or by phone solicitation for donations.

On March 18, 1988 the Southern California chapter will be co-sponsor with UCLA of an all-day symposium to be held on campus entitled "Life and Death in the Valley of the Kings." The featured speaker is Dr. David O'Connor. And in April 1988 a symposium is scheduled to be held at the Los Angeles County Museum of Natural History. It will be titled, "Egypt, the Pyramids and Before."

Erik Lieber

SPEAKERS AND PAPERS AT THE ANNUAL MEETING

Chicago, April 29 - May 1, 1988

James P. Allen (Yale University), "Son of Akhenaten"

Susan H. Auth (The Newark Museum)

"Some Graeco-Roman Statuettes from Egypt"

William D. Barry (University of Puget Sound)

"The Imperial Image in Roman Alexandria"

Robert Bianchi (University of Chicago)

"Interest Group Politics"

Edward Bleiberg (Memphis State University), "Exchanges of *INW* - in the Early Dynastic and Old Kingdom"

Bob Brier and Howard Meyer (Long Island University)

"Use and Construction of Ancient Egyptian Bead Shrouds"

Edwin C. Brock (Canadian Institute in Egypt)

"Report on Research in the Valley of the Kings"

Clarissa C. Burt (Oriental Institute), "Ammyia Literature in the 80's: Face of an Art Come of Age"

Dorothea Cole (Sonoma, CA)

"The Woman of Ancient Egypt as a Child"

Lorelei H. Corcoran (Oriental Institute)

"How to Read a Roman Mummy Mask"

Ralph M. Coury (Fairfield University)

"Ali Mahir and the British: 1939-1940"

Eugene Cruz-Urbe (Brown University)

"Nectanebo's Reconstruction of Hibis"

John C. Darnell (Oriental Institute)

"The Chief Baker: stele CGC 20683 (=ANOC 1:5)"

Virginia Lee Davis (Smithfield, PA), "Acoustic Feature Analysis Applied to Egyptian Phonology"

Whitney Davis (Northwestern University), "Reevaluating Protodynastic Representational Reliefs"

Jean M. Davison (University of Vermont)

"Egyptian Influence on the Greek Myth of Io"

John C. Deaton (Richmond, VA)

"The Mythical Map of Hierakonpolis"

Peter F. Dorman (Metropolitan Museum of Art)

"Pyramidia Texts on Coffins of the Middle Kingdom"

Earl L. Ertman (University of Akron)

"A Limestone Block Illustrating Akhenaten's Use of the Bound Foreign Prisoner Motif"

James Evans (Stamford, CT), "Evidence for Calculation of Lunar Month in Second Millennium B.C. Egypt"

Joan Garrison (Pacoima, CA)

"The Royal Family of the 4th Dynasty"

Shalom Goldman (The New School for Social Research)
"Writing 'Akhnaton': The Making of an American Opera"

Andrew Gordon (Oakland, CA), "Where is the Tin in Ancient Egypt Texts of the New Kingdom?"

Joel S. Gordon

(University of Illinois at Urbana-Champaign)

"Egypt's 'Just Tyrants' on the Eve of Revolution: January 26 - July 23 1952"

Sharon C. Herbert, Henry T. Wright

(University of Michigan)

"University of Michigan Expedition to Coptos, 1987"

Michael A. Hoffman, Renee Friedman, James Mills,

Jeremy Geller (University of South Carolina)

"1986-87 Research at Hierakonpolis"

Susan Tower Hollis (Harvard University)

"Neith: Bees, Beetles, and the Red Crown in the Third Millennium B.C."

Richard Jasnow

(Universitaet Wuerzburg, University of Chicago)

"P. Brooklyn 47.218.135 - A Progress Report"

Millicent F. Jick (Museum of Fine Arts, Boston)

"A Fourth Dynasty Bead-net Dress at the Boston Museum of Fine Arts"

Cathleen A. Keller (University of California at Berkeley)

"The Malkata Palace of Amenhotep III: Publication Update"

Timothy Kendall (Museum of Fine Arts, Boston), "A Cliff Shrine of Taharqa and the Uraeus on Gebel Barkal"

Joan Knudsen (University of California at Berkeley)

"Further Investigations into the Paint on the Reserve Head from the Tomb of Ka-nofer"

Barbara S. Lesko (Brown University)

"The Conference on Women in the Ancient World: A Report By Its Director"

Afaf Marsot (University of California, Los Angeles)

"Arabic Proverbs as Attitudes Toward Authority"

Mona Mikhail (New York University)

"Al-Amthall al-sha'biyya: Structure and Content of the Arabic Proverb"

William J. Murnane (Memphis State University)

"The Beginning of Thutmose III's 'First Campaign of Victory'"

Farouk Mustafa (University of Chicago), "Political Theater in Egypt: The Sixties and the Eighties"

Rashid Naim
(University of Illinois at Champagne-Urbana)
"Fundamental Ideas: Historical Roots"

Fauzi M. Najjar (Michigan State University)
"Elections and Democracy in Egypt"

Diana Craig Patch
(Carnegie Museum of Natural History)
"Artifacts from Cemetery D, Abydos, in the Carnegie Museum of Natural History"

Patricia V. Podzorski
(University of California at Berkeley)
"A Predynastic Cylinder Seal from Ballas and the Origin of Some Predynastic Seals"

Carol Redmount (University of Chicago), "The Earliest and Latest SIP/MBA Pottery from Tell el-Maskhuta; Settlement Patterns in the Wadi Tumilat"

Robert K. Ritner (Oriental Institute)
"O. Gardiner 363, a Spell Against Nightmares"

Marion Robertson-Wilson (University of Utah)
"Ernest Newlandsmith's Transcriptions of Coptic Music: A Description and Critique"

Catharine H. Roehrig (Museum of Fine Arts, Boston)
"Reconstructed Wooden Models from the Eleventh Dynasty Tomb of Djehuty-nakht at Bersheh"

James F. Romano (The Brooklyn Museum)
"The Date of the Schimmel Bes-Image"

Ann Macy Roth (Museum of Fine Arts, Boston)
"The Purpose of the Pesesh-kef Knife"

Donald P. Ryan (Pacific Lutheran University)
"The Archaeological Analysis of Inscribed Egyptian Funerary Cones"

George T. Scanlon (American University in Cairo)
"Excavations at Fustat, 1980-81: Novel Architecture"

Otto J. Schaden (Chicago, IL)
"Royal Canopic Boxes of the Eighteenth Dynasty"

Deborah Schorsch (Metropolitan Museum of Art)
"Technical Studies of Ancient Egyptian Hollow Cast Bronzes"

Vanca D. Schrunk (Macalester College)
"The Aswan Wares at Akhmim"

Alan Schulman
(Queens College, City University of New York)
"The Ritual of 'Opening of the Mouth'"

Elizabeth Shannon (University of Chicago)
"Some Amarna Trial Pieces"

David P. Silverman (University of Pennsylvania)
"Akhenaten and Divine Kingship"

Stuart T. Smith (University of California at Los Angeles)
"Sealings and the Reconstruction of Administrative Systems: The Middle Kingdom Second Cataract Forts"

Jaroslav Stetkevych (University of Chicago)
"Free Verse in Practice: Rhyme and Meter in the Poetry of 'Abd al-Wahab al-Bayati"

Suzanne Pinckney Stetkevych (Indiana University)
"The Vilest of Legacies: The *bab al-hija* (Chapter on Invective) in the Hamasah of Abu Tamman"

Nigel Strudwick (University of California at Los Angeles)
"The Theban Private Tomb in Transition from the Eighteenth to the Nineteenth Dynasty"

Emily Teeter (University of Washington, Seattle), "Name Presentation Rituals of Ancient Egypt: Possible Amarna Antecedents for Ramasside Iconography?"

Stephen E. Thompson (Brown University)
"The Origin of the Pyramid Texts found on Middle Kingdom Saqqara Coffins"

Rockwell Townsend (San Francisco, CA)
"The Location of the Royal Tombs at Abydos"

Donald Whitcomb (Oriental Institute), "Coptic Glazed Ceramics from the Excavations at Aqaba, Jordan"

Bruce Williams (Oriental Institute)
"Narmer and the Coptos Colossi"

Ronald E. Zitterkopf (Kansas City, MO)
"The Roman Towers Along the Quseir-Nile Road"

UPDATE ON THE ARCE LIBRARY

Since the journal and serial holdings of the ARCE Library in Cairo were published a year ago in the Winter-Spring double issue of NARCE (136-137), some important additions have been made to our fine collection through both donation and acquisition. Most dramatic of course was the location of the one missing volume of the text of LA DESCRIPTION DE L'EGYPTE by Dr. Bob Brier of Long Island University through a bookseller in Philadelphia, thus rendering our single most important holding complete. Almost as dramatic was the discovery in October by Charles Van Siclen of a complete set of the University of Liverpool's ANNALS OF ARCHAEOLOGY AND ANTHROPOLOGY (1908-1935) in a cardboard box on the balcony of the ARCE office. Needless to say it was immediately accessioned. In the past year new journals have begun appearing through subscription, e.g. AULA ORIENTALIS, ARCHAEOLOGIE DU NIL MOYEN, and BIBLIOTHECA ORIENTALIS, and through exchange arrangements worked out with Dumbarton Oaks for their annual DUMBARTON OAKS PAPERS, the Getty Conservation Institute for their NEWSLETTER, the Hellenic and Roman Societies in London for their JOURNAL OF ROMAN STUDIES, and the American School of Classical Studies in Athens for the HESPERIA SUPPLEMENTS.

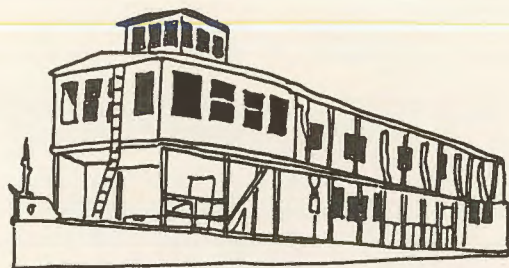
Equally important has been the filling in of many missing issues and volumes of existing collections, especially the very valuable ARCHÄOLOGISCHE VERÖFFENTLICHUNGEN series published by the German Archaeological Institute in Cairo. When I arrived two years ago we had only six of these publications; today we have 28. Their MITTEILUNGEN has also been brought up to date (1986), with a complete run from volume 14 through volume 42. We have acquired Volume V of the new ENCYCLOPEDIA OF ISLAM and regularly receive the fascicules of Volume VI as they appear. INDEX ISLAMICUS is now nearly complete through 1986 and our collection of the JOURNAL OF GLASS STUDIES has been completed through Number 29 (1987) with help from ARCE member David Batchelor. Jere Bacharach donated, among many items, one of the volumes of

SUNY'S ongoing publication of the complete HISTORY OF AL-TABARI (in 38 volumes) and we will be acquiring those that have already appeared and the remainder as they are issued. All but one of the missing issues of KÊMI have been acquired and the last issue (Vol. 21) has been promised by Charles Van Siclen to complete our holdings of this important reference work. Likewise, all but four of the fifteen issues of KUSH (1953-73) have been found and as these issues are all later ones. I hope we can complete this collection as well. Thanks to ARCE President David O'Connor we now have a virtually complete holding of the University of Pennsylvania's EXPEDITION (missing only two out-of-print issues), and a large number of early issues of ARCHAEOLOGY and ARAMCO WORLD have been supplied by thoughtful readers.

There remain many "needs" and "wants," however, some not difficult to envision receiving as gifts, others more unlikely. In the more easily imaginable category fall our missing issues of the INTERNATIONAL JOURNAL OF MIDDLE EAST STUDIES (most issues of Volumes 4-15) and the MIDDLE EAST JOURNAL (most issues of Volumes 26-39). Less likely to appear on my doorstep are the missing numbers of BIBLIOTHECA ORIENTALIS (all issues from Vol. 13 (1956) through our new subscription which began with issue 3/4 of Volume 44 (1987), and STUDIA ISLAMICA, complete from Numbers 1-30 but nothing since then, i.e. 1969 to the present. Likewise the impressive publications of the Oriental Institute and Chicago House (we have only 23 of the more than 100 published) would be a wonderful addition. Most of our wants are available either in original published form or in reprints. The only problem is our limited library budget.

We are very grateful to the donations given the Library through our annual dues appeal (during the 1987 appeal we raised more than \$700 for the library budget). Beyond that, anyone wishing to make a gift that will have lasting impact and high visibility could find no better place to begin than the ARCE Library.

Robert Brenton Betts
Cairo Director



THE NEWS FROM CAIRO

Summer began with the winding down of two expeditions, Rob Wenke's Kom El-Hisn season, and the Yale-Penn effort at Abydos under the direction of assistant field director Janet Richards, after David O'Connor's return to the US in March. In July Roxie Walker arrived with a large crew of human remains specialists to undertake a short season with the Medical Faculty of Cairo University. August was an unusually quiet month this year, marked only by the arrival of the first of our new Fellows for 1988-89.

Developments on the EAO and Other Fronts

Although there was much talk about developments, or lack of them, at the Antiquities Organization, no successor to Dr. Kadry had been named as of the end of September. Despite the summer doldrums an active seminar schedule wound up the season's activities at the Center with presentations by Paula Sanders, Cynthia Sheikholeslami, Roy Mottahedeh, Zahi Hawass, Jon Swanson and Ann Lesch. The Archaeology Club's first attempt at an international tour (to Turkey in June for eleven days) attracted thirty subscribers, many of them potential donors (or wives of potential donors) from the local business community. Led by Michael Jones and William Lyster the trip was a great success. We are hoping to make such excursions an annual event, with a tour to Russia scheduled over Orthodox Easter next April. Other trips to local sites, among them Siwa Oasis, Beni Hassan/Tell El-Amarna and Aswan/Hierakonpolis, and courses on the Archaeology of Ancient Egypt and Islamic Miniature Painting have been scheduled for the current academic year by the Archaeology Club. Six seminars have already found their way to the busy fall calendar.

Departures and Arrivals

A major changing of the guard took place in July with the departure of Richard Undeland, head of USIS for the past three years, and his wife Joan, for their new post in Tunis.

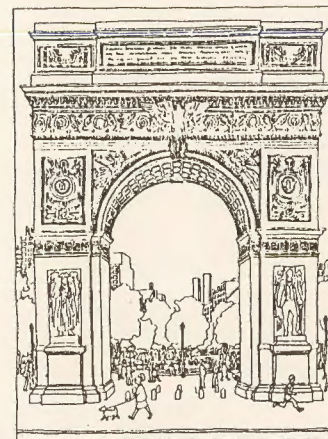
Dick and Joan have been very strong supporters of ARCE and its activities and helpful in every way. Their successors, Kenton and Mireille Keith, have likewise served a number of Middle Eastern assignments, notably Morocco and Syria, before coming to Cairo, and are personally interested in Islamic culture. At AUC Kent Weeks has arrived to take up his new post as Professor of Egyptology. A Research-Supporting member of the ARCE consortium since last year, AUC has appointed Dr. Weeks as its member of the ARCE Board of Governors. Kent's wife Susan is already actively involved in our outreach activities and will be accompanying the Archaeology Club on its excursion to Siwa Oasis in October and giving the preparatory lecture at the Club's first meeting, prior to the trip.

Changes at the Center

The Center lost two of its part-time staff over the course of the summer. Marilyn Winter Alghossein, who last year was ARCE's Director of Development returned to California in June in preparation for the birth of her third child this fall. Judy Gibson, editor of NARCE for the past two years and the Center's Librarian, has resigned since she intends to spend less time in Cairo this year because of personal commitments in the US. We are very sorry to lose both Judy and Marilyn in one go, and I am busily looking for replacements. A major fund-raising project for the fall is the Election Party on November 8th at the Nile Hilton in cooperation with USIS. Four years ago this event, organized by Mary Ellen Lane, was a huge success and raised a handsome sum for ARCE, a model which we hope to imitate this election year.

Planning for the ICE Meeting

The other big events of the fall are of course the International Congress of Egyptologists, meeting in Cairo from October 29th through November 3rd, followed by the ARCE tour of Egypt being organized by the New York office. We look forward to seeing many of our membership in the course of both.



THE NEWS FROM NEW YORK

New Institutional Members

The Aga Khan Institute of Islamic Architecture, of the Massachusetts Institute of Technology, has joined the ARCE consortium as an Institutional Member. The Director of the Institute is Dr. Barbro Ek, who has many friends among the ARCE membership.

Exhibits

Currently on view, "Cleopatra's Egypt: Age of the Ptolemies," opening at The Brooklyn Museum, October 7, 1988-January 2, 1989 (and traveling to the Detroit Institute of Arts, February 15-May 1, 1989). The exhibition, organized by Richard Fazzini and Robert Bianchi, comprises approximately 150 works drawn from over 40 public and private collections in the United States and Europe, including the best preserved ancient portrait heads of Cleopatra VII, as well as heads of Julius Caesar, Marc Antony, and Augustus. For an advance review, see *The New York Times* 7 October 1988. There is a beautiful catalog with exquisite color plates and articles by Bianchi, Quaegebeur, Goyon, and Bagnall, available in paperback at \$29.50.

Public Lectures

The annual ARCE lecture in New York was given by Professor Jan Quaegebeur of Leuven University, who presented a talk with slides on "Arsinoe and Cleopatra: Greek Queens as Pharaoh." The lecture and reception was held at the Kevorkian Center, 50 Washington Square South (corner of Sullivan Street), beginning at 5:45 pm on December 1. Further details about the lecture will be in a forthcoming issue.

The Brooklyn Museum held an international symposium on "The Age of Cleopatra" at The Brooklyn Museum, December 2 and 3. The speakers included many distinguished visitors from Europe and Egypt: Jean-Claude Golvin, Willy Clarysse, Erich Winter, Jean Claude Goyon, Claude Traunecker, Herman De Meulenaere.

In August ARCE New York hosted a lecture by Ibrahim Soliman, Inspector of Antiquities, Luxor, West Bank, on "Recent Archaeological Work on the West Bank." Mr. Soliman was introduced by Board Member Jerry Vincent, who met Mr. Soliman two years ago while working on a surveying project in the Valley of the Queens.

Mr. Soliman has long practical experience as an excavator in the Luxor area. He worked six seasons with the French Mission in the Valley of the Queens, and spent two years with Mme. Christine Desroches-Noblecourt in what turned out to be a fruitless attempt to locate the tomb of an unknown queen. In recent years he worked with Kent Weeks and the Theban Mapping Project and was with him when Tomb 5 was rediscovered last year. The tomb has since yielded few antiquities, but its rediscovery is a testimony to the value of current detection technology in the service of Egyptian archaeology.

Slides were shown of tombs in the Valleys of Kings and Queens and of the tombs of the New Kingdom Nobles in western Thebes.

Mr. Soliman argued in favor of the current restoration projects underway in Thebes such as the restoration of the tomb of Queen Nefertari (XXIXth Dynasty). He pointed out the problems presented by humidity, tourists, leached salts, rising groundwater and neglect. He expressed the hope that foreign archaeologists working in the Luxor region would allow more time for excavations, so that more careful work could be done.

The lecture presentation was begun by New York ARCE Director Terry Walz, who noted the passing on August 6 of R. Bayley Winder, Director of the Kevorkian Center for Near Eastern Studies at New York University and a great friend of ARCE, a former board member and treasurer. The lecture was dedicated in his honor.

A reception immediately following the lecture was held in the Ettinghausen Library at the Kevorkian Center. About ninety guests attended.

ARCE Project Director Mark Lehner spoke before a full house at the meeting of the Council of American Overseas Research Centers (cosponsored by ARCE) on 23 September 1988, in the S. Dillon Ripley Center in Washington, D.C. His lecture, entitled "Mapping the Pyramids," covered results of his work of past seasons, and anticipated the upcoming season of excavation (December 1988/January 1989) during which period he hopes to establish the location of the quarry site for the Old Kingdom pyramids at Giza, and also locate the site of the Giza pyramids workmans' village.

The Egyptian Ambassador to the United States Abd al-Raouf el-Reedy and Mrs. el-Reedy attended the lecture. About 125 people stayed for the reception afterwards. The American Egyptian Cooperation Foundation was also a sponsor of the evening's entertainment.

The Metropolitan Museum of Art "Sunday at the Met Program on Egyptian Art" on 25 September 1988 included talks by Jan Assmann, University of Heidelberg, on "Art and Religion in Ancient Egypt," and James Allen, Yale University, on "Religion and Thought in Ancient Egypt."

At the University of Chicago this fall, we note the activity of the following former ARCE Fellows and/or members: **Clarissa Burt** (Fellow, 1987-88), "Egyptian 'Ammyyah Poetry: A Voice Over and Against the Literary Establishment" (November 23); **Carl Petry** (Board Member), "Class Solidarity v. Gender Gain: Women as Property-Holders in Late Medieval Cairo" (December 7); **Stephen Humphreys**, "Emergence of the Notables in Early Damascus" (October 14).

Bayly Winder Deceased

Dr. R. Bayly Winder, Director of the Kevorkian Center for Near Eastern Studies since its founding in 1972, died 6 August 1988 in Princeton, NJ, where he made him home for many years. Dr. Winder, who served as Treasurer of ARCE and as a member of the Board of Governors, was responsible for bringing ARCE to New York University in June 1987. In the year ARCE has been at the Kevorkian, Dr. Winder was called upon frequently for advice and counsel, which he gave freely and with great good humor. No matter was too small for his attention. In June, for example, he and ARCE Director Terry Walz discussed the new printing equipment the Centers had jointly purchased, and how where it should be placed. He and his wife Viola have many friends among the ARCE membership, and Bayly's presence will be sorely missed.

Job Positions Available

The Metropolitan Museum of Art announces the availability of a curatorial position in the Department of Egyptian Art, junior or middle level:

Department has a broadly representative collection (35,000 objects), large gallery space (69,000 square feet, extensive archives (Expedition, Egyptologists'), and staff (13 full-time, 3 part-time); museum staff is 2,000.

Department interacts with Objects Conservation, Security, Buildings, Social Events, Loans and Photo Studio staffs for maintenance and study of collections, Watson Library for acquisition of research materials. Department provides expertise to departments of Education, Sales/Reproductions, Photo Sales, Film and Television, Public Information and to an extensive and varied public. Main research focus is the publication of field reports from the Museum's excavations of 1906-36.

Strong interest in working with objects required; also, ability and interest in working with colleagues and museum staff. Broad training, versatility, practical nature, organizational skills desirable.

Send cv with brief statement (scholarly interests and

strengths; your interest in and qualification for this department) to: Dr. Dorothea Arnold, Associate Curator in Charge Protom, Metropolitan Museum of Art, Fifth Avenue at 82nd Street, New York, NY 10028.

Starting date: as soon as possible.

The Metropolitan of Art is an equal opportunity employer.

Our press date was too late for the following, but members may want to know the details of future jobs relating to these job announcements:

The Department of Near Eastern Languages and Cultures at the University of California, Los Angeles, is authorized to make an appointment in Egyptian Language and Literature, effective 7/1/89. The appointment may be made at either tenure or pre-tenure level, depending on the candidate's qualifications.

Candidates will be expected to control all stages of Egyptian language and literature, including Coptic. Desiderata are: competence in Hebrew and/or Akkadian, and in Semitic and/or Afroasiatic linguistics.

As part of UCLA's commitment to excellence in Egyptology, additional appointments in Egyptian art, archaeology, and history will soon be made.

Please submit curriculum vitae, bibliography, information on teaching experience, names of references, and samples of published work, working awaiting publication, or doctoral dissertation. Address materials and inquiries to: Chairman, Department of Near Eastern Languages and Cultures, UCLA, 405 Hilgard Avenue, Los Angeles, CA 90024-1511. Please have material reach us by December 1, 1988. UCLA is an equal opportunity employer.

The Oriental Institute and the Department of Near Eastern Languages and Civilizations of the University of Chicago invite applications for a tenure track position in Near Eastern archaeology. Candidates in Egyptian or Iranian archaeology and art are especially urged to apply. The responsibilities of the post include teaching, supervision of graduate students, and field research. Applicants should hold the degree of PhD. Rank and salary are dependent upon qualifications. The University of Chicago is an equal-opportunity employer. Applicants should send a detailed curriculum vitae to the Director, Oriental Institute, 1155 E. 58th Street, Chicago, IL 60637. Materials should arrive on or before December 15, 1988.

Announcements

The Archaeological Institute of America informs us that the new 1989 edition of *Archaeological Fieldwork Opportunities Bulletin* is available. It lists current and ongoing archaeological programs (including fieldwork, field schools and special programs) that interested but untrained persons may wish to join. For a copy, send a

check for \$10.50 to the Archaeological Institute of America, 675 Commonwealth Avenue, Boston, MA 02115.

The Egyptian Embassy's Bureau of Educational and Cultural Affairs has sent us a notice about plans now underway to "restore" the famous Bibliotheca Alexandrina, Library of Alexandria. The cornerstone of this mammoth project was laid by President Hosni Mubarak and by Federico Mayor, Director-General of UNESCO, on 26 June 1988. The hope, according to the proposal we received, is to create a library that will become as renowned as the original one. Endowed with modern facilities, the Library will open its doors to the general public and to researchers in the fields of archaeology, history, architecture, philology, philosophy, Christian and Muslim theology, sciences, etc. Their desire to assemble an initial collection of 200,000 volumes. The Library hopes to open in 1995 at the estimated cost of \$160 million. The Egyptian Government has offered a plot of land along the sea front where the "Palace of Ptolemy" once stood. An international appeal has been launched for funds for the project. For further information, apply to Office of Public Information, UNESCO, 7, place de Fontenoy, 75700 Paris.

Columbia University's Department of Middle East Languages and Cultures announces 8-week intensive courses in Persian, Turkish (and Arabic) languages during the Summer Session 1989 through a cooperative arrangement between Columbia, Harvard, University of Michigan, New York University/ Princeton University, Ohio State University and the University of Pennsylvania. All courses are 8 points (one year equivalent), but are offered in 2 parts and can be taken for 4 points (one semester equivalent). For details and for available fellowships (full and partial), write Professor Rhoads Murphey, Department of Middle East Languages and Cultures, 602 Kent Hall, Columbia University, New York, NY 10027, telephone: (212) 280-3550 and 280-2556.

People in the News

Afaf Marsot, ARCE Vice President, recently was honored as "1987 Woman of the Year" by the Arab American Press Guild for her writing and media appearances, and for her contributions to advancing an understanding of the Arab people. She is currently on sabbatical with her husband Alain Marsot with whom she is collaborating on a project studying Islamic activism in the Near East and Southeast Asia.

Robert S. Bianchi's article appearing in the September/October 1988 issue of *Archaeology Magazine* was an engaging precis of the upcoming exhibition at The Brooklyn Museum, "Cleopatra's Egypt: Age of the Ptolemies."

By reviewing some important objects in the exhibition and placing them in their art historical and cultural contexts he offered us a preview of the exhibition's contents while affirming the unique genius of Ptolemaic art.

Former ARCE fellow Susan Slyomovics was recently the subject of a "Talk of the Town" segment in *The New*

Yorker Magazine of 12 September 1988. A writer for the magazine accompanied her on an urban folklorist's tour of the South Bronx, the product of which was a ramble through territory largely uncharted by scholars. The focus of the field trip were the "casitas," little houses built on vacant lots, mostly by people from Puerto Rico, who use them as clubhouses and often keep gardens and livestock around them.

Cairo Director Robert Betts was the author of a piece published in *The Tablet* (9 July 1988) which reported in depth the tragedy that occurred this past June 22 when a fire killed 47 at the Monastery of the Virgin (Dayr al-Muharrag), thirty-five miles north of Asyut. His account of the event and reflections on its aftermath also surveyed the religious and political context of this apparently accidental blaze.

Charles Van Siclen III, president of the newly formed South Texas Chapter of ARCE, and Polly Price, whose efforts led to the formation of this, our newest local chapter, were the subjects of a feature in the *San Antonio Express-News* of August 10, 1988. They look forward to "The Glories of Egypt" exhibition, scheduled to arrive at the San Antonio Museum of Art in April 1990, and expect the exhibition will spur Texans' interest in ancient Egypt and the ARCE.

Peter Lacovara, former director of the Deir el-Ballas Survey and ARCE Fellow, recounted the results of his efforts of over four seasons of campaigns at Ballas, in the July/August 1988 issue of *Archaeology*. Lacovara's history of Ballas was a study in mud brick and the ability to overcome the uneven work of previous excavators of the site.

Dr. Vartan Gregorian, a former ARCE board member and President of the New York Public Library, was named the sixteenth President of Brown University. He is to take office sometime next year.

The *New Yorker* featured a "Letter from Alexandria" in its issue of 18 July that was written by Amos Elon, the Israeli novelist. It took as its departure the guidebook of E. M. Forster, the novels of Lawrence Durrell, the writings of James Morris, Cavafy, and Rachel Maccabi, an Alexandrine memoirist now living in Israel. He visited members of the Jewish community, Alamein, and stayed in the Cecil Hotel.

From our Egyptomania files: Did you know that Ann Miller, the star of stage and screen and celebrated tap dancer, is an Egyptophile? In a recent feature in "Ned Sherrin's In America Notebook," she confessed that she had been to Egypt four times, and on the last visit was "bitten by a scorpion, or some such thing, and only saved by Kamal al-Malah, her guide and escort, who threw himself at her feet and sucked the venom from her ankle. She took days to recover, but the famous legs are unimpaired."

Tourist Notes

Visitors to Britain between July and October may wish to tour stately Highclere Castle, home of the earls Carnarvon, the fifth earl being the one who financed Howard Carter's famous dig in the Valley of the Kings.

Last spring the current, seventh earl discovered a cache of ancient Egyptian "treasures" in a hidden cupboard, and these pieces are on view in a room on the ground floor. According to Nicholas Reeves, an Egyptologist at the British Museum, the artifacts are important mainly because they are the only known group excavated from the tomb of Amenhotep III (see the article on the castle in *The New York Times* by Claire Frankel, reproduced in the *International Herald Tribune* 26 August 1988). More interesting are the beautiful grounds, especially a "white garden," composed entirely of flowers and shrubs bearing white blossoms. Castle Highclere, located near Newbury, is open to the public Wednesday through Sunday between the hours of 2 and 6 pm. The entrance fee is L3. High tea is also available, as are reproductions of various Egyptian objects -- all of them from the collection at the Metropolitan Museum of Art which purchased a group of Carnarvon/Carter excavated objects in the 1920s.

Chapter News

Southern California: Helen Strudwick talked on "Irrigation Systems of Ancient Egypt" on June 6; Ben Harer posed and answered the questions "Who Were the Doctors of Ancient Egypt? What Could They Offer Their Patients? What Was their Socio-Economic Status? How Did Their Practices Relates to the Magic and Religious Beliefs of the Populace?" on August 22; Ibrahim Soliman visited the chapter and offered his presentation on recent archaeological work in the Luxor area on September 19; Michael Hoffman gave a talk on recent work at Hierakonpolis on October 30; Anna Pearman presented a slide lecture on "Hatshepsut: A Female Pharaoh of Ancient Egypt" on October 31; John Baines is due to lecture on "Kingship in Ancient Egypt" on December 1. President Noel Sweitzer has also organized a winter study trip to Egypt, December 16-January 8, to be led by William Murnane. For further inquiries, call (213) 747-2790.

South Texas: The inaugural lecture of the chapter was given on July 12 at the San Antonio Museum of Art by chapter president Charles Van Siclen whose subject was "Ramesses II: King of Kings." The lecture drew a crowd of 120.

Chuck also addressed the chapter September 20 on "Tomb-Builders of Pharaoh: Ancient Life in the Workmen's Village." On October 11, Virginia Watson-Jones gave a slide presentation, "Egypt: Sculpture, Painting and Architecture."

San Antonio has been selected as one of the sites to host the "Man in the Nile Valley" exhibition, being organized by the National Gallery of Art, Washington, in 1990. The Ramesses the Great exhibition, presently in Charlotte, NC, will be opening in Dallas in 1989.

Newsletter and Journal Contributors!

If you have articles you would like to submit to the *Journal of the American Research Center in Egypt*, please contact the editor, Dr. John Foster, at 2003 Lincoln Street, Evanston, IL 60201. Jack is on the look-out for Islamic-

period (and modern) contributions, and if you have one ready, drop him a line.

Contributions of articles or news for the *Newsletter* are always welcome in the New York office. Contact Erik Lieber at (212) 998-8889 for further information, or write.

Publications and New Books on Egypt

(In Boldface: ARCE Fellows and/or ARCE Members)

Peter F. Dorman, *The Monuments of Senenmut: Problems in Historical Methodology* (344 pp., Kegan Paul International, 1988, 45). A study of the private monuments of Senenmut, Great Steward of Amun during the regency of Hatshepsut and Tuthmosis III.

Dilwyn Jones, *A Glossary of Ancient Egyptian Nautical Titles and Terms* (200 pp., Kegan Paul International, 1988, 30)

Michael Rice, *The Golden Age of Ancient Egypt* (192 pp., illus., Kegan Paul International, 1988, 35). A review of the current state of knowledge of the history of ancient Egypt from the early predynastic period (ca. 5000 BC) to the end of the Old Kingdom (ca. 2200 BC).

Yvonne Harpur, *Decoration in Egyptian Tombs of the Old Kingdom: Studies in Orientation and Scene Content* (576 pp., 300 illus., Kegan Paul International, 1988: 65). A study of the reliefs and paintings in mastabas and rock-cut tombs of the Old Kingdom.

Barbara Adams, *The Fort Cemetery at Hierakonpolis* (260 pp., 100 illus., Kegan Paul International, 1988: 40). A reconstruction of an excavation done by John Garstang in 1905 drawing on his work and contrasting it with what is currently being done by Michael Hoffman's team.

Lise Manniche, *Sexual Life in Ancient Egypt* (200 pp., illus., Kegan Paul International, 1987: 15). Based on photographs of temples and tombs with numerous facsimile drawings.

Jan Assmann, **Gunter Burkard**, and **Vivian Davies**, eds., *Problems and Priorities in Egyptian Archaeology* (350 pp., illus., Kegan Paul International, 1988: 40). Papers of the 1985 conference of the Institute of Egyptology at the University of Heidelberg.

Nicholas Reeves, *Tutankhamun: Pocket Guide* (12 pp., line drawings, Kegan Paul International, 1988: 2.95). A tourist aid for those visiting the tomb.

M. W. Daly and **L. E. Forbes**, *Sudan in Original Photographs* (128 pp., 400 halftones, Kegan Paul International, 1988: 30). Drawn from the archives of the University of Durham Library collection, depicting scenes from 1898 to 1954.

Lise Manniche, *Lost Tombs* (320 pp., illus., Kegan Paul International, 1988: 40). Based on early travelers' descriptions and drawings of lost Theban tombs, records hitherto unused by scholars.

Irmtraut Munro, *Untersuchungen zu den Totenbuchpapyri der 18 Dynastie* (300 pp., Kegan Paul International, 1988: 45). Examines criteria for dating more precisely the funerary papyri ascribed to the 18th dynasty.

Saad Elkhadem, *History of the Egyptian Novel: Its Rise and Early Beginnings* (Fredericton, N.B.: York Press, 1985). Reviewed by Roger Allen in a recent *International Journal of Middle East Studies*.

Monte Palmer, **El Sayeed Yassin**, and **Ali Leila**, *The Egyptian Bureaucracy* (Syracuse University Press, 1988: \$22.95). Based on a 1983 survey by the Al-Ahram Center for Political and Strategic Studies in Cairo of 825 Egyptian civil servants.

Selma Botman, *The Rise of Egyptian Communism, 1939-1970* (Syracuse University Press, 1988: \$29.00). Dr. Botman was an ARCE Fellow, 1985-86. "Despite the significance of Egyptian communism as an intellectual, cultural, and political extra-parliamentary force, its history is virtually unknown. Selma Botman now fills this gap by examining the experience of communism as it grew within Egyptian society"-- from the publisher's release.

Diane Lee Carroll, *Looms and Textiles of the Copts: First Millennium Egyptian Textiles in the Carl Austin Rietz Collection of the California Academy of Sciences* (124 pp., 116 photos, University of Washington Press, 1988, \$24.95). Important fragments of decorated garments and domestic textiles used by Egyptians during the fourth through the twelfth centuries A.D.

T. G. H. James, *Ancient Egypt: The Land and the Legacy* (color plates, University of Texas Press, \$29.95). Contains "liberal quotations from the letters and memoirs of earlier visits, selected anecdotes of excavation, discovery and thievery, and that soothing British diction that, when ornamented with a sense of dry humor and a quick turn of phrase, settles you happily in the lap of an expert. What emerges from the expert's view is a landscape and a culture that was constantly in process"-- from the review in the *New York Times Book Review* (30 October 1988).

Donald Spinel, *Through Ancient Eyes: Egyptian Portraiture* (160 pp., 113 illus., Birmingham Museum of Art and University of Washington Press, \$17.50 paper only, forthcoming 1989). "First lengthy scholarly discussion of this subject"--from the publisher's release.

Glenn D. Lowry and **Milo Cleveland Beach** with **Roya Marefat** and **Wheeler M. Thackston**, *An Annotated and Illustrated Checklist of the Vever Collection* (448 pp., University of Washington Press, 1988, published in conjunction with Glenn D. Lowery with Susan

Nemazee, *A Jeweler's Eye: Islamic Arts of the Book from the Vever Collection*. Two-boxed set: \$125.

New from Van Siclen Books:

Eugene Cruz-Urbe, *Hibis Temple Project, Volume 1: Translations, Commentary, Discussions and Sign List* (August, 1988, 294pp., \$39.95).

Hans Goedicke, *Studies in the Instructions of King Amenemhet I for his Son*, Supplement 2 of *Varia Aegyptiaca*, 2 fascicles, \$20.

Islamic Art: An Annual Dedicated to the Art and Culture of the Muslim World, Volume II (1987), published by the Bruschetti Foundation for Islamic and Asian Art (Genoa and New York), contains the following contributions: "The Quranic Inscription on the Tabut of al-Husayn in Cairo" by **Caroline Williams**; "A Mamluk Basin in the L.A. Mayer Memorial Institute" by **Jonathan M. Bloom**; and "Points of Stylistic Contacts in the Architecture of Islamic Iran and Anatolia" by **Walter B. Denny**.

Note

Newly published by Yale University Press is the book by our director, Bob Betts, entitled *The Druze*, which is available from the press for \$22.50. In an advance review, Michael Hudson of Georgetown University calls it "a deeply informed, brightly written account of the Druze that will be read with profit by students of Middle East history, politics, religion, and anthropology as well as by everyone with an interest in Lebanon, Syria, and Israel."

Local Chapters

ARCE is eager to establish local chapters throughout the United States. As most members will realize, we have chapters in Los Angeles (president: Noel Sweitzer) and San Antonio (president: Chuck Van Siclen). If you are interested in forming a local chapter, please get in touch with the New York director, Terry Walz, telephone (212) 998-8890, and we will send you a packet of information about how to go about it.

Thefts at the university Museum

We have received the following statement from the University Museum, University of Pennsylvania Public Information Office dated November 11, 1988 and have been asked to include it in the *Newsletter*. If you have any information about this object, please contact Molly Stockdale at (215) 898-4045. "Officials at the University Museum of the University of Pennsylvania confirmed today that two artifacts were stolen from the collection last night. The crystal ball, a well-known piece located in the museum's Rotunda, was discovered missing at 8:15 this



The missing statuette of Osiris.

morning by a museum guard. The piece was last seen at 8:15 Thursday evening. The crystal ball, insured for \$100,000 dates from the late 19th century. It is rock crystal, 10-inches in diameter, weighing approximately 55 pounds, believed to have been made for the Empress Dowager of China. It is the second largest crystal ball in existence.

"Also stolen was a bronze statuette of the Egyptian god Osiris dating from the Ptolemaic era (second century B.C.) Valued at \$15,000, the statue is approximately 20 inches high.

"Both objects were displayed in locked cases. The case containing the crystal ball was smashed. The case containing the Osiris statue had been lifted and unscrewed from its base. Both local police and the F.B.I. are investigating the theft. It has not been determined how the theft occurred, however there were signs that the main entrance door to the museum had been damaged."

CORRECTIONS

NARCE 140.

In the article by Dr. Marilyn Booth, "Writing to be Heard," the editors note that the following transliterations from Arabic were misspelled: Ahmad (p. 2), zaja (p. 3), zarqa' (p. 3), awqaf (p. 3), himarat (p. 3), akhlaq (p. 5), muzari' (p. 5, three times), qasida (p. 6), quma (p. 6).

There were also three omissions. The final paragraph on page 2 left out parts of two sentences; the relevant sentences should read: "As this art spread across the Islamic Empire, the meaning of the term *zaja* expanded to include, in some areas such as Egypt, all poetry with a strophic identity composed in colloquial Arabic. In Egypt, prior to the late 19th century *zaja* was, not surprisingly, largely an oral art."

In the next paragraph (p. 3), part of the sentence was left out. The latter half should read: "...wherein an encounter between an Egyptian and the wife of a British soldier leads to an assertion of relative, and ultimate, political strength in the Nile basin with a reference to events in the Sudan."

On p. 5, paragraph 5, the series of newspapers mentioned should read "al-Arghul, al-Ustadh, and Himarat Munyati."

The editors regret these errors.

NARCE 141

We have received the following communication from Mr. Alan Hollett of the Dakhleh Oasis Project (D.O.P.) regarding the brief mention of the Project that appeared in "News from New York" column:

"I should like to point out several errors. Firstly, the *Toronto Star* does not state that D.O.P. is a University of Toronto expedition. Our only connection with that institution is that two of our primary investigators are from there. Secondly, the books found are not by Aristotle but by Isocrates; the other is an account book. The Aristotle connection was dismissed early in the translation of the book. Thirdly, the *Toronto Star* article states that the town of Ismant, where the books were found, dates from 2,200 years ago, not the books themselves. The books date from the late fourth century A.D."

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